THE PATHWAY TO PRAYER, AND PIETIE:

Containing,

1 An exposition of the Lords Prayer.
2 A preparation to the Lords Supper.
3 A direction to a Christian life.
4 An Instruction to a Christian death.

WITH DIVERS PRAYERS, and thanksgiuings, fit for this *Treatise.*

BY ROBERT HILL, DOCTOR *in Diuinitie.*

The fourth Edition.

Pray to Receiue:
Receiue to Liue:
Liue to Die once:
Die to liue Euer.

This is the summe of this booke.

AT LONDON
Imprinted by *F. K.* for *Edward Blount*, and *William Barrett.* 1610.

TO THE RIGHT HONORABLE, THOMAS, LORD *Ellesmere*, Lord Chancellor of *England*, *and one of his Maiesties most honourable priuie Counsell*; *Grace and peace.*

RIght Honourable; as it is the *safetie* of a *ship* to haue good *Pilots*, the *strength* of a *palace* to haue sure *pillars*, the *securitie* of the *bodie* to haue *cleere eyes*, and the *safeguard* of *sheepe* to haue vigilant *shepheards*: so is it the *safetie* of a *Countrie*, and *safeguard* of a *Kingdome*, to haue many wise and watchful *Counsellors*. Is this *ship* tossed? these *Pilots* will guide it. Is this *palace* shaken? these *pillars* will *vphold* it. Is this *bodie* in perill? these *eyes* will *ouersee* it. Are

these *sheep* in danger? these *shepheards* will *defend* them. And as, where there is no *vision*, the *Church* is naked: so, where no *counsell* is, there the *State* is naked.

Of all the miseries which befell the *Israelites*, this is recorded to be one of the greatest, That either they had *no King* to rule them, or that their Kings were but *children*, who ruled them: yet as that *ship* is safer that hath but a bad *Pilot*, than no *Pilot*; that *palace* stronger that hath but woodden *pillars*, than no *pillars*; that *bodie* securer, that hath but a squint *eye*, than no *eye*; and those *sheep* better, that haue any *shepheard*, than no *shepheard*: so is that *nation* in farre better case, which hath but bad *gouernours*, than none at all. Is it a blessing to bee *commanded* by the bad? what a blessing then is it to bee *gouerned* by the good? Haue we good *Ministers*? they are the *horsemen* and *chariots* of *Israel* [a]. Haue we good Magistrates? they are the *light* of our *eyes*, the *breath* of our *nostrils*,

[a] 2 King. 13. 14.

noſtrils, the *anointed* of the *Lord*; and vnder their *ſhadow* wee are preſerued aliue b. b Lam. 4. 20.

Amongſt many right honourable and truſie honoured *Senators*, both *Church*, and *Commonwealth* bleſſe God for your Honour. You are bleſſed of the *Church* as an vncorrupt *Patron*; you are bleſſed of the *Common-wealth* as an impartiall *Iudge*. In the *one*, you deſire to plant *pietie*, in the *other*, you are readie to ſupplant *iniquitie*. In the *one* you are *carefull*, that one haue not all; in the other, you are *watchfull*, that each may haue his owne. In the one you prouide for the preaching of *veritie*; in the other you pronounce the ſentence of *equitie*. Are you in the one to adminiſter iuſtice? I may ſay with *Baſil*; *Your arrow euer aimeth at the white*: with *Epictetus*; *Your hand euer holdeth an equall ballance*: and with *Eraſmus*; *Your ſunne ſhineth alike on the poore and rich*. Are you to conferre *Eccleſiaſticall* preferments? you will not giue that *Iaakob*

bleare-eied *Leah*, who hath ſerued many a yeere for faire *Rachel*. You wil not make him a *ſhepheard* of mens ſoules, who is rather fit to be a ſhepheard of mens ſheepe. What good you haue done to this *Church* of ours, let *Churchmen* iudge: you loue our *Nation*: you haue prouided for vs many decaied Synagogues, and put many poore Preachers into the poole of *Bethesdah*, who haue been cured of their long diſeaſe of pouertie, without the deſcending of any one *Angel*.

Experience I haue had of your fauour to poore Miniſters, in my firſt *certaine* maintenance that euer I had in our *Church*. For though I was *afraid* euen to looke vpon you, yet you were not *forgetfull* to prouide for me; and without any either ſuing or ſeeking of mine, it pleaſed you to annex vnto my Lecture at Saint *Martins*, that ſmall Benefice, which I now haue in London, and where I am carefull to preach euery Sabbath, though I cannot

S. Margarets in Friday ſtreete.

not

not liue there for want of an house.

In a thankfull remembrance of your loue to our Calling, and an hopefull acceptation of this enterprised seruice, I am bold to present againe this booke to your Honor. It was penned at the first for the benefit of this Parish: and published by authoritie, for the good of the Church. This Parish of S. *Martin* mooued me to penne it: and that late Reuerend Bishop of *London* allowed me to print it. Doctor *Vaughan.*

In regard of both these, I doubt not but your Honor will afford it your patronage: you are to the one a most honorable *benefactor*, prouiding for the *liuing*, by your charitable *almes*; and for the *dead*, by procuring a new, and most needfull *Churchyard*. You were to the other a most honorable friend: you loued him in his life, and do vnfainedly mourne for him at his death.

Of whom, I may say (considering the encouragements I had from him in my ministerie) as *Elisha* said, when

his master *Eliah* was taken from his
2. King 2. 12. head, *My Father, my Father, the horsemen of Israel, and the Charits thereof.*

§ Iohns in Cambridge He was an honor to our *Colledge*, in which hee once liued a painfull student: & an ornament to our Church, in which he was a preaching Bishop. For his admirable learning in our Vniuersitie of *Cambridge*, hee was long since created a Doctor in Diuinitie: and for his abilitie to rule, he was after consecrated Bishop of *Bangor*, and immediatly translated to the Diocesse of *Chester*, and after a while from thence to *London*. In these aduancements of his, how much he was beholding to your Honor, I had rather be silent, then say little. But surely hee was worthie you should do for him.

For the gifts of his *Ministerie*, he was a *powerfull* and *skilfull* preacher: for the vse of his *authoritie*, he was a most *watchfull* and *temperate* Gouernour. Was hee to *speake?* his words were *sententious*: was hee to aduise? his counsell

counsell was *religious*: was hee to *admonish*? his exhortations were *gratious*: and was hee to *censure*? his sentence was *judicious*. Did he *observe* any Minister painfull in his calling? he euer did *encourage* him to go on: did hee see any either *negligent*, or *turbulent*? the one hee would *advise* to greater labour; the other *bring on*, to greater peace.

For his *judgement* in *Diuinitie*, what it was, the *Church* can iudge: he was a *profound* Preacher of the *truth*, a *zealous* enemie to all *superstition*, and a great *exhorter* to all *pietie* and *godlinesse*. He halted not betwixt two opinions: hee spake not with those Iewes, *Neh.* 13.24. partly the language of *Ashdod*, and partly the language of *Canaan*, but euery way shewed himselfe a Protestant indeed.

His *learning* was good, his *life* better; and his *death*, for himselfe, *best* of all. His *learning* was without comparison, his *life* without exception, his

death

death without ſuſpicion. By his *learning* hee inſtructed, by his *life* hee ſhined, and by his *death* hee yet ſmelleth as a ſweet perfume. What his *learning* was, this Land knoweth; what his *life* was, *London* knoweth; and what his *death* was, thoſe *learned* men know, who were about him in the time of his ſickneſſe.

He was *Biſhop* of this *Dioceſſe*, not much aboue two yeeres: in which time this Citie much reioyced in him; and ſurely no maruaile. For hee was a *Clemens* to this *Rome*: a *Polycarpus* to this *Smyrna*: a *Iuſtine* to this *Naples*: a *Dionyſius* to this *Alexandria*: a *Cyprian* to this *Carthage*: an *Euſebius* to this *Caſarea*: a *Gregorie* to this *Nyſſa*: an *Ambroſe* to this *Millayne*: a *Chryſoſtome* to this *Conſtantinople*: an *Auguſtine* to this *Hippo*: and a *Ridley* to this *Dioceſſe*.

And as *Ambroſe* was wont to ſay of his people, ſo queſtionleſſe hee ſaid often of his; *Non minùs vos diligo, quos*

genui

genui ex euangelio, quàm si suscepissem ex coniugio: gratia quippe vehementior est ad diligendum quàm natura: I loue you no lesse, whom I haue begotten by the Gospell, then my owne children: For grace procures greater loue then nature. Nay it seemeth he loued them more: for he impouerished the one, to enrich the other. But blessed be that most reuerend *Dauid*, that will haue care of *Ionathans* children, now he is dead.

Dead he is indeed, in regard of his presence; but aliue for euer, in regard of his remembrance: for, *the righteous shal be had in an euerlasting remembrance, when the name of the wicked shall rot.* He died not rich in goods; it was an argument of his goodnesse: he died rich in grace; it was an argument of his godlinesse. With *Bernard* he did liue *in terra auri, sine auro*: In a kingdome of gold, without gold: and seemed to think, as *Lactantius* did write, that *Qui apud deum diues est, pauper esse non potest:* Hee that is rich in God, cannot bee accounted

accounted a poore man.

Did Abner, saith *Dauid, die as a foole dieth?* And did this *Bishop* of London die, as that Bishop of Rome, who said, *Vixi dubius, anxius morior, nescio quò vado*: I haue liued doubtfull, I die doubting, I know not whither I shall go? no he did not. But with *Ambrose* he said, *I haue not so led my life, that I was ashamed to liue: neither feare I death, because I know I haue a good Lord.* He said not with *Nero, Me mortuo ruat mundus*: I care not what befalles after I am dead; but, *modò me moriente viuat & floreat ecclesia, fiat voluntas Domini*: So that after my death the Church may flourish, the will of God be done.

Thus, *a good life hath the yeares numbred, but a good name endureth for euer.*

Not to be troublesome to your Honor: by his departure, his *wife* hath lost a louing *husband*, his *children* an indulgent *father*, the *Church* a worthie *Prelate*, and I (a poore Preacher) one of the most *honorable* friends that e-

uer

uer I had, hauing deserued so little of him.

Do the righteous perish? we must regard it. Are mercifull men taken away? we must consider it in our harts. After *Ambrose* was dead, *Italy* was troubled: after *Augustine* was dead, *Afrike* was spoiled: After *Luther* was dead, *Germanie* was distracted. After *Bucer* was dead, *here* religion was altered. And after the death of so many worthie men, as wee haue lost within these few yeeres, the Lord grant that we be not plagued. Isai. 57. 1.

I am no *Homer* to commend this *Achilles*: no *Chrysostom* to commend this *Babylas*: no *Augustine* to commend this *Cyprian*: no *Melanthon* to commend this *Luther*: no *Parker* to commend this *Bucer*: only in honor to him who honoured God in his life, I presume thus to write of him being dead. Your Honor well knoweth that I haue written the truth: and the Lord knoweth I desire to write nothing but the truth

Thus

Thus craueng pardon for my boldnes, & moſt humblie entreating your honorable entertainment of theſe few ſheetes of paper, I humblie take my leaue; beſeeching God to continue you long a truſtie Counſellor to our gracious King, an vpright Iudge to our Chriſtian people, and a good Patron to the deſpiſed Clergie.

From your pariſh of Saint *Martin* in the fields.

Nouember 17.

1608.

At your honors ſeruice,

ROBERT HILL.

A PREFACE OF PRAYER: TO MINE Honorable, Worſhipfull, and Chriſtian Auditors, at S. *Martins* in the Fields; Grace and peace.

CHriſtian Auditors: There are three things in regard of God which euery good perſon muſt be acquainted withall; the firſt is how he muſt talke with God; The ſecond, how he muſt liue before God; The third, how hee muſt come to God, when the ſeale of his ſaluation is offred in the Sacrament. Of all theſe three I am bold at this time to preſent vnto you this little Manuell.

Lycurgus, *a Law-giuer amongſt the* Lacedæmonians, *made this one law for ſacrificing to the gods, that they ſhould not be preſented with many things, and thoſe of either ſmaller or great value. If things*

are

are to bee esteemed rather by weight, then worth, I haue obserued this law in this present gift. I offer vnto you but three things; the first number of which, all can be spoken. And I present vnto you but small things; for what can be contained in so few sheetes of paper? yet if it please you to giue these few sheetes the reading, you shall know better how to pray, learne better how to liue, and vnderstand better how to come to Gods table, so long as you shall either pray, liue, or receiue. And because I haue, concerning the first, preached to you of late many Sermons, I am willing at this time in way of preface, to commend vnto you the dignitie of Prayer.

The dignitie of prayer.

By it wee conferre and talke with God, and by it we procure much good vnto mã: By it we doe pierce the very cloudes, and by it wee haue whatsoeuer is meete. Doe wee want any thing that is good for vs or others? Prayer is the messenger whom wee must send towards God. Haue we receiued any speciall fauour from him? prayer is our Ambassadour to giue him thankes.

Are

Are wee in the morning to begin our worke? this is the Key to open the day. Are we at euening to shut our selues in? this is the[a] *locke to seale vp the night. If we would bind the Almightie*[b] *to doe vs none hurt, heere is the band by which he is tied*[c]. *And if we would vntie him to do vs good, heere is the porter of the gates of heauen. It is our Oedypus to dissolue our doubts, it is our commentarie to vnderstand Gods word*[d]. *It is a*[e] *sacrifice to God, a scourge to the diuell, and an helpe to our selues in all our troubles. Wherefore, as the Apostle by examples, commended faith to the Hebrewes, so may I by examples commend prayer to you.*

Clauis diei.

a Seræ noctis.
b Vinculum inuincibile: Bern.
c Vis Deo grata. Chrysost.
d Clauis Scripturæ. Origen.
e Deo sacrificium, diabolo flagellum, orãti subsidium. August.

By it Abrahams *seruant obtained a wife for* Isaac, *and by it* Moses *obtained a pardon for Israel. By this, the same* Moses *ouercame the* Amalekites, *and by this* Abraham *interceded for the Sodomites. By prayer* Iacob *was deliuered from* Esau; Iosuah *from the men of* Aie; Dauid *from* Goliah; *The Prophet from* Ieroboam; Elizeus *from the Samaritans*; Hezechiah

The praise of prayer.

from death; Iehoſaphat *from the* Aramites; Manaſſes *from captiuitie*; Ieremiah *from his aduerſaries*; *and* Daniel *from the lions*: *the diſeaſed from his leproſie*, *the Apoſtles from priſon*, *& the Church from perſecution*. *By prayer* Hannah *obtained a ſonne*, Dauid *deliuerance*, Salomon *wiſedome*, Elias *the reſtoring of a dead childe*, Elizeus *the opening of his ſeruants eyes*, Nehemiah *the kings fauour*, *the Centurion his ſeruants health*, *Chriſt comfort in his agonie*, *the Apoſtles a ſucceſſor to* Iudas, Stephen *pardon for* Paul, *and* Monima *the conuerſion of her ſonne* S. Auſtin.

Thus true it is which that Auſtin *ſaith*;
In Pſal. 63. Great is the profit of pure prayer, and as a faithfull meſſenger, deliuers her arrand, and pierceth thither whither fleſh cānot come. *And this it was which made* Bernard *to ſay*; Brethren let none of vs lightly eſteeme his prayer: I tell you, that he to whom wee pray doth not lightly eſteeme it: after it is out of our mouth, he writes it in his booke:

and

and one of these two we may doubtlesse expect, either that he will grant our petition, or that which he knoweth to be better for vs.

Call vpon me, and I will heare, *saith God*: aske; and you shall haue, *saith Christ*. Before they crie I will heare them, *saith* Isaiah. The Lord is nigh to al that call vpon him, *saith* Dauid, *but to such as call vpon him in truth. And if we may beleue the Apostle* Iames, *the prayer of a righteous man auaileth much.*

Pray therefore, and we had need to pray. Satan *will deuoure thee: pray for deliuerance. The* world *will allure thee: pray for assistance. The* flesh *will betray thee: pray for defence. The* wicked *will seduce thee: pray for continuance. What, beloued? if God had commanded vs a great thing, ought we not to doe it? how much more when he saith, Pray and preuaile, aske and haue, seeke and find, knock and it shall bee opened vnto you? aske* temporall *things, and haue them, seeke for* spirituall *things,*

Why we ought to pray.

things, and find them, knock for eternal *things, and the gates of heauen ſhall ſtand as open to you, as the gates of the priſon did to the Apoſtle* Peter.

By this, with Eliah, *you may open and ſhut the verie gates of heauen, and by this with the Apoſtle you may ſhake the foundations of the earth. O pretious prayer, what could, not onely wee, but euen the whole world, do without thee! Thou* increaſeſt *the earth,* calmeſt *the ſea,* aſſwageſt *the fire,* purgeſt *the ayre,* protecteſt *our Gouernours,* confoundeſt *our enemies,* preſerueſt *our health,* inſtructeſt *our minds,* bleſſeſt *our actions,* encreaſeſt *our wealth,* exalteſt *our honour,* ſpeakeſt but the word, *and we are preſerued.*

Pray in all places.

Pray wee therefore in all places, *at all* times, *for all* perſons, *and for all* things. *Pray we in all* places, *but in euerie place lifting vp pure hands vnto God. Thus,* Iſaac *prayed in the field,* Iakob *in his bed,* Iſrael *in Egypt,* Moſes *on the Mount,* Ioſuah *at* Iericho, Elias *in the chamber,* Heze-

Hezekiah *on his couch,* Ieremie *in the dungeon,* Ionah *in the Whales bellie,* Daniel *in the Lions den, Christ in the Garden, the Disciples in a ship,* Peter *in a Tanners house,* Paul *at the sea side, and the Iewes at Ierusalem. Call vpon him in thy priuate chamber, and crie vnto him with thy familie in thy parlour. Thou needest not to fall downe at some piller with hypocrites, but praise him especially in the congregation of Saints: for there many voices are Gods best melodie.*

Pray at all times.

Pray also at all times: *at euening, and morning, and at noone day, will I pray vnto thee, yea at midnight will I rise to call vpon thee, may seuen times a day wil I praise thee, saith* Dauid. Daniel *did so three times a day,* Paul *did it day and night,* Hannah *did it all the daies of her life, and the Psalmographer vowes it, I will praise the Lord as long as I liue, as long as I haue any being, I will sing praises to my God. Pray continually, not as those Heretiques,* Enchita. *who would euer do so, but as Christians*

who knowe when to do so.

With morning prayer, the day begin:
With euening prayer the night shut in.
Without this prayer sit not to eate:
Without God's praise rise not from meate.

Pray for all persons.

And forget not to pray for all persons, *for the* King *as the head, his* Senatours *as the eyes, his* Clergie *as the mouth, his* Souldiers *as the hands, his* Subiects, *of all trades, as the feete vpon which the Common wealth doth Stand. Art thou a* Minister *? pray for thy flocke. An* Auditor *? for thy Preacher. A* Father *? for thy child: an* Husband *? for thy wife: a* Master *? for thy seruant: or a* Gouernour *? pray for thy familie. Is any* Sicke *? pray for his health:* Poore *? for his wealth:* Imprisoned *? for his libertie:* Seduced *? for his recouerie:* Confirmed *? for his constancie: or in any* Distresse *? for his deliuerie. Pray for all men, that their* bodies *may be preserued,* soules *saued,* estates *maintained, that thy, and their thoughts may bee sanctified, your words seasoned, and your*

actions

actions ordered by the Spirit of God.

Will you know now to whom wee must pray? not to a Calfe, *as the Israelites did, nor to* Baal, *as his Priests did, nor to an* Image, *as idolaters did, nor to any* Saints, *as our fathers did; but as we are bound to serue God alone, so are we bounden to pray to God alone; for hee alone* knoweth *our wants,* heareth *our petitions, hath* promised *to helpe vs, is* able *to do for vs, and is the alone* present helper *in the needfull time of trouble.* To whom we must pray.

I will draw to an end. You haue seene beloued, the necessitie of this seruice, let mee shew you a little the qualities of this seruice. Pray we must in knowledge *with vnderstanding, in* faith *by beleeuing, in* remorse *with feeling, in* zeale *without coolng, in* intention *without wandering, in* reuerence *without contemning, in* constancie *without reuolting, and in* loue *without reuenging. Let our* eyes *be fastned,* hearts *fixed,* knees *bowed, mouthes opened, & our* hands *lifted vp as to the King of Kings.* How wee must pray.

And as Iacob *would not let the Angell goe till he were blessed, so let not vs let him goe till we be heard. Let not the woman of* Canaan *be more earnest with Christ militant, then we will be with the same Christ triumphant. Let neuer Queene of* Sheba *so willingly come to* Salomon, *as we must willingly come vnto Christ: he loueth moist, willing and importunate suters. Wherefore, as* Dauid *said to* Abner, *neuer see my face, vnlesse thou bring* Michal *with thee; so I say vnto you, neuer looke God in the face, vnlesse you bring Prayer with you.*

As I haue declared to you the dutie of prayer, so should I speake somewhat of giuing of thankes. Many can be content to pray in troubles: but few giue thankes for deliuerance out of trouble. Multi petentes, pauci promittentes, pauciſſimi reddentes, *saith an ancient Father: there are many* Petitioners, *few* Promisers, *most few* thankesgiuers. *Are there not ten cleansed? where are the nine? there is*

none

none returned to giue thankes but this one, and he is a Samaritan. If euer people vnder the cope of heauen had occasion to praise God, we are they, especially for his Word and Gospell, and for many deliuerances shewed to our Princes and people.

But because at the end of this Treatise, I haue set downe a forme both of prayer and thankesgiuing, I referre you to the perusing of those two platformes.

I doubt not of your patience for the length of this Preface, because I desire to leaue it as an ocular Sermon, instructing you continually how to call vpon God, and preparing you to the expositiō of the Lords Prayer, *which of many through ignorance is as much prophaned, as euer God was by saying the* Pater-noster *in Latine, or repeating other* Rosaries *in an vnknowne language.*

Now hauing ended, as you see, these questions and answeres, I make question with my selfe, to whom I may commend them; and because for these sixe yeares immediately

mediately paſt, I haue liued and preached amongſt you, and that by the aſsignement of your Reuerend Paſtor, I am bold in generall to preſent them to you all. You haue, I confeſſe, knowne my conuerſation, been acquainted with my miniſterie, countenanced me in my calling, maintained me in health, comforted mee in ſickneſſe, and afforded vnto me much more kindnes, then can be requited by this paper preſent. And ſince it pleaſeth God to diſpoſe of mee ſtill in ſuch vncertaine places, as that I could neuer yet ſay, heere muſt I reſt: I bleſſe God that euer I came vnto you, whoſe loue and larges hath been, eſpecially of late, ſuch vnto mee, as makes mee to ſay of my late exile, Perijſſem niſi perijſſem, *I had bin vndone if others had not ſought to vndoe me.*

M. Doct. of Dunſort.

Since I came vnto you, I haue preached *painfully,* liued *honeſtly, and* ſtudied *carefully to do you ſeruice: with what* conſcience *I know, with what* danger *you know, and with what* profit *God knowes. Surely this*

this good I see done amongst you; you haue beautified *the house of the* liuing *God; you haue* enlarged *that house which is for the* dying *Saints; and your* congregation *is as the* thousands *of Israel. Blessed be that* God, *who thus blesseth you: blessed be* you, *who thus blesse God: and blessed and* billeted *vp be they in heauen, who thus prouide for the liuing and the dead, and withall remember their painfull Teachers.*

Now though I cannot say to you, as Paul *did to the* Corinthians, *I* am yours to liue and die with you: (*for no Minister can say it, who dependeth vpon voluntarie contribution*) *yet this I will say, and say for euer, I am yours to* liue, *and* pray *for you, that you may so* know *God, as you may pray to him, so* pray *to God that you may liue before him, so* liue, *that you may euer be fit to receiue his Sacrament, and so both fit to know, pray, liue, and receiue, that after you haue* knowen *him by Christ,* prayed *to him through Christ,* liued *before him in Christ, and* receiued *his fauour in*

the

the ſeales of Chriſt, you may in the end die in his faith, as you haue liued in his feare, and at the laſt day in bodies and ſoules, bee partakers of eternall glorie. To the grace of this God I commend you, to your grace I commend theſe Treatiſes, doubting not but many of you will bee as readie to reade them, as you haue been willing to heare them. From your Pariſh of Saint Martin *in the fields.* Nouemb. 17. 1608

Your ſeruant in the Lord, ſo long as it ſhall pleaſe God and you,

ROBERT HILL.

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FINIS.

CHRISTS PRAYER EXPOVNDED.

The Speakers:

Euchedidascalus, *a teacher of Prayer.* Phieluches, *a lover of Prayer.*

Euch.

PHieluches, amongst many Sermons which I haue preached vnto you, you haue heard me expound the Lords prayer: are you bound to giue account of that you haue heard?

Phil. Sir, doubtlesse I am, for the Apostle Peter teacheth me that I must *be alwaies ready to giue an answere to euery one that asketh me a reason of the hope that is in me, with meekenesse and reuerence.* a 1. Pet. 3. 15

Euch. Repeate then the Lords praier.

Phil. *Our Father which art in heauen, hallowed be thy name: thy kingdome come: thy will be done in earth as it is in heauen: Giue vs this day our daily bread: and forgiue vs our trespasses, as we forgiue them that trespasse against vs: and leade vs not into temptation, but deliuer vs from euill: for thine is the kingdome, the power and the glory for euer and euer.* Amen.

Euch. Why is this prayer called the Lords Prayer?

Phil. 1. Because Christ Iesus our Lord set downe the same [b].

b Matt. 6. 9.

2. Because we cannot pray vnlesse Christ teach vs [c].

c Luk. 11. 1. Rom. 8. 26.

3. To make vs esteeme it, in that it was giuen by our Lord.

4. To distinguish it from the prayers of others.

Euch. Why did Christ teach his Church this prayer?

Phil. 1. To put vs in minde of our misery, that vnlesse God giue it, we can haue no good thing [d].

d Iam. 1. 17.

2 Of his mercie, who giues if we aske.

3 To comfort vs, that we may be so bolde to aske.

4 To instruct vs in what manner we should aske.

5 To assure vs, that we comming to the Father,

Father in his Sonnes owne words, he will heare vs for his Sonnes sake.

6 To teach vs by this short summe, what we may lawfully aske at the hands of God, and that other things we should not aske*. *Matth. 20

7 That Christ might not be inferior to Iohn, who taught his disciples to pray.

8 To teach Ministers, Parents, Tutors, and Pastors to do the like to their children and people.

Euseb. Is there any vertue in these verie words of this prayer?

Phil. There is no such vertue, as that by the bare repetition of it, we can bind God to grant our requests, or that we should neuer pray in other words; but as the ten Commandements containe all things to be done of vs, the Creed all things to be beleeued by vs, so the Lords Prayer doth comprehend al things to be asked by vs of Almightie God.

Euseb. Is it necessarie euer to repeate all this prayer?

Phil. It is surely a good conclusion for our ordinarie course of praying, both publikely and priuately, because those things which wee cannot at such times craue, or giue thankes for in particular, are all contained in this platforme: but that euery petition should euer be vsed, it is not necessarie.

Euch. How then may you repeate it with comfort?

Phil. Surely as Luther teacheth me to repeate the ten Commandements, and the articles of my faith in my prayers.

Euch. How is that?

Phil. To obserue the present necessitie. As for example: Do I see the prophanation of Gods name, and contempt of his word? I must then say, O heauenly father, maintaine I pray thee, the glorie of thine owne name, and suffer it not so vnreuerently and irreligiously to be abused. Am I assaulted by Satan, or do Gods enemies preuaile? I must then say, Helpe vs O Lord, and establish thy kingdome in and amongst vs. Is it sickness, or aduersitie that doth molest vs? It is the time to say, Thy will be done. In want I may call for daily bread; in the sense of sin, for the forgiuenes of sins; and in the feare of temptation say, Lead me O Lord not into temptation, but at the least deliuer me from euill.

Euch. How many parts hath this prayer?

Phil. Foure: 1. A Preface.
2 Petitions.
3 A Reason.
4 A Seale.

Euch. Which is the Preface?

Phil.

Phil. *Our Father which art in heauen.* Where God is described by two such properties, as we must haue in our minds, whē we pray vnto him: as 1. That he is our louing Father [d]. Our Father which art in heauen.

2. That he is our Almighty God in heauen [e]. [d] Esa. 63. 16. [e] Vers. 15.

Euch. Do you here pray to ℣ Father only?

Phil. No, but to the whole Trinitie: yet as the first person is the fountain of the Deitie, wee pray to the Father, by the Sonne, through the holy Ghost.

Euch. But Christ is called our Brother: how can he then be called our Father?

Phil. As he is God, he is our Father, and therfore called the Father of eternitie [*]: As he is Man, he is our Brother, and is not ashamed to call vs his brethren [*]. [*] Esa. 9. 6. [*] Heb. 2. 11.

Euch. Yet once againe, I pray you, resolue me: do wee heere pray to Christ, for whose sake only we are heard in our prayers?

Phil. We do: for we pray vnto him, as he is the second person; wee haue our prayers heard through him, as he is our Mediator. If you distinguish Christs person frō Christs office, you may resolue your selfe.

Euch. What doth this word Father teach you?

Phil. 1. That I must not call vpon him as my Iudge to condemne me, but my Fa-
f Luk.15.18 ther to saue me f.

2. That in Christ I am his sonne, as
g Gal 3.26. Ephes.1.5. well as others are g.

3. That he careth for me, and will denie
h Mat 7.7. Psa.103.13. Isai.49.15. me nothing conuenient h.

4. That I may boldly come vnto him i.
i Psa.50.15. Isa.65.6.

5. That none can pray vnto him but his
k Vers.16. children k.

6. That I must euer behaue my selfe (as
l Eph.5.1. Christ did) like Gods child l.

7. That I must pray only to God m.
m Mat 4.10 Psal.50.14. 21.

8. That I must come vnto him by
n Ioh.14. 13.16.14. Christ n.

9. To put me in mind of my naturall, and spirituall birth by him. Mal.2.10. Deut.32.6.

10. To teach me that as a good Father he prouideth for me, and all creatures. Psa. 68.6. Iam.1.17.

Euseb. May you pray to none other, but to God?

Phil. No surely, for 1. Christ he teacheth vs to pray here to none other.

2. The things in this prayer are proper to God for to giue.

3. It is his commandement so to do.

4. They are cursed that worship other gods.

5. He

5. He alone knoweth our hearts.

6. He alone can heare our prayers, and helpe vs. Ier.17.10.

7. Wee beleeue in him alone, and therefore must pray to him alone. Rom.10.14.

8. No holy person in all the Bible did euer forsake his Creator, and flie to the creature.

Euseb. Why do you say our Father, and not my Father?

Phil. To teach me, 1. That I must hold each member of the Church as my brethren [o]. [o] Gen.13.8

2. That I must pray as well for others as my selfe [p]. [p] Iam 5.16.

3 That I must loue al men as brethren [q]. [q] 1 Ioh. 4. 21.

4 The dignitie of each Christian, hauing God to his Father [r]. [r] 2 Sam.18. 23.

5. Gods loue to mee in making mee his child [s]. [s] 1 Ioh.3.1.

6 That in prayer, I must consider Christ and his Church as one bodie, and make him my Father, who is the Father of Christ mine eldest brother; his by generation, mine by regeneration; his by nature, mine by grace: and this will cause in prayer most sweet consolation.

7 To assure mee that hee is also my Father, for else I could not come willingly vnto him; and Satan cals this most of all into

question, Matth. 4. 3. 27 43.

8 To assure me, that as I pray for all Gods people; so euerie one of them prayeth for me: and therefore I being a member of Christ, can neuer want friends to sollicite my cause effectually to God.

Euch. But may I neuer call vpon God as my Father?

Phil. Yes: I both may, and ought in my priuate prayers: Iacob did so at Bethel: Dauid did so in his trouble: Christ did so on the Crosse: and as God saith to me, I am thy Redeemer; so I may say, thou art my Father. This, faith teacheth me, when I applie him to my selfe: this, religion teacheth me, when I pray for my selfe. Yet so must I call vpon him as my God, that I also consider him as the God of his Church.

Euch. Why say you, y God is in heauen?

Phil, Because there he sheweth himselfe chiefly to the Saints [t], and from thence he manifesteth himselfe to man [u].

Euch. Is not God euery where?

Phil. Yes for his essence is euery where [x], and he filleth both heauen and earth [y].

Euch. How many heauens are there?

Phil. Three.

1 The ayre, in which we breathe [z].

2 The skie, in which are the Starres [a].

3 The

t Eccl. 11. 24
u Psal. 57. 3.
x Pro. 5. 21.
y Ephes. 1. 10.
z Gen. 1. 26
a Deut. 4. 10.

3 The heauen of heauens, in which Christ, the Angels and Saints departed are [b]; called by Christ, his *Fathers house*, John 14.2. by Paul, *Paradise*, 2 Cor. 12 4. by Matth. chap. 5. 34. the *throne of God*, and the *citie of the great King*.

[b] 1 King. 8. 27.

Euch. What learne you by this, that God is in heauen?

Phil. 1. That hee is therefore able to grant my requests [c].

[c] 1 King. 8. 30.

2 That I may pray with confidence vnto him [d].

[d] Psa. 123. 1

3 That in prayer my heart must be in heauen [e].

[e] 1 King. 8. 48. Psal. 25. 1.

4 That I must vse all reuerence in prayer [f].

[f] Eccl. 5. 2.

5 That I am here a pilgrime, and that one day I shall come to heauen [g].

[g] Phil. 3. 20. Heb. 13. 14.

6 That I must looke for all graces and helpes from heauen [h].

[h] Ier. 2. 27. Psal. 121. 2.

7 That by pilgrimages I make not sute to God [i].

[i] Psa. 145. 18.

8 That he differs farre from earthly parents, who would helpe, but cannot often times.

9 That no creature can hurt me, Psal. 2. 4. 5. Psal. 118. 6. Rom. 8. 30.

10 That I must preferre him before my earthly parents, Mat. 8. 22. 10. 37. Deut. 33. 9.

Euch.

Euch. Doe you then include God in heauen: is he not in all places?

Phil. Yea surely, as appeareth 1. Kings 8.27. Psal. 139.6. Isay 66.1. Ier. 23.24. Prou. 15.3. and else where in many places of scripture.

Euch. Why then is he said to be in heauen?

Phil. 1. Because he manifests his power from hence, as Kings doe theirs from their Palaces: Psal. 50.6. Rom. 1.18.

2 Because in the view of the heauens, we see more of Gods maiestie then in all other creatures: Psalm. 19.1.

3 That as we see heauen in all places, so we know that God is in all places: Psalm. 139.7. Iob 26.6. Hebr. 4.13.

4 That we may by this be perswaded both of his omnipotencie that he can doe all, Psalm. 19.6. and libertie that hee will doe what he pleaseth: Psalm. 115.3. O happie preface to this blessed prayer.

Euch. Why doth not this prayer begin with some preface, of Gods *Soueraignitie, Omnipotence, Iustice, &c.* but with this of *Paternitie?*

Phil. His Soueraignitie would terrifie vs, because we haue rebelled; his Omnipotencie amaze vs, being but dust and ashes; his

his Iustice affright vs, being guiltie of our sinnes, his Paternitie doth allure vs, as prodigall sonnes, comming to a liberall and mercifull Father: Luk.12.18.

Euseb. How many petitions are there in the Lords prayer?

Phil. Sixe: whereof the first three concerne God, the other cōcerne our selues: and of the last three, one only is for things coporall, the other two are for things spirituall: 1.Pet.1.3.

Euseb. What learne you out of this order?

Phil. I learne, 1 Gods great fauour to me, who will admit me to aske for my selfe[k], k 1. King.3. 11.

2 His great loue, that he will heare my asking for others[l]. l Gen.19. 21.

3 My duetie that I must desire especially Gods glory[m]. m Exod.32. 32.

4 That I must ofner craue things spirituall then coporall[n]. n Luk.17.5.

Euseb. Which is the first petition?

Phil. *Hallowed be thy Name.* Hallowed be thy name.

Euseb. Why is this set in the first place?

Phil. 1 Because it is first in the intent of God, who made all for his owne glory[o]. o Pro.15.3.

2 Because it is first in the intent of the godly, who like good children wish and doe all to Gods glory[p]. p 1.Cor.15.2. Exod.32.32 Rom.9.3.

Euseb. What is the vse of this order?

Phil.

Phil. That whether we eate or drinke, or whatsoeuer we do else, we may doe all to the glory of God: 1. Cor 10 31.

Euseb. What meane you by these words, *Hallowed be thy name?*

Phil. By Gods name I vnderstand his titles: as God, Christ, Lord, and such like; his properties, as his Iustice, Mercy, Prouidence, and such like; his word, as the Scriptures read and preached; his Sacraments, as Baptisme and the Lords Supper; his Works, as Creation, Preseruation, and the like. And by *Hallowing*, I meane, that God in all these may haue due reuerence done vnto him of all the people that belong vnto him.

Euseb. Tell mee yet more plainly, what this word *Hallowed* meaneth.

Phil. To *Hallow*, or sanctifie, is (as you taught me) 1. To separate a thing from a common, to an holy vse: so we are commanded to sanctifie the Sabbath, Exod. 20. 2. To preserue from pollution: so all people must be hallowed, Leuit. 20. 7. 1. Cor. 7. 1. 3. To esteeme and celebrate as holy: and so God is said to be hallowed, Leuit. 10. 3. Ezech. 38. 23.

Euseb. How may you a polluted person, thus hallow Gods name, which in it selfe is most holy?

Phil.

Phil. 1 By the consideration of his Iustice against sinners.

2 His mercie towards his children, in giuing them faith, forgiuing their sinnes, and making them patient to endure troubles.

Euch. Why must you thus labor to hallow Gods name?

Phil. 1 Because it is an honor to him.

2 It is a credite to me.

3 I testifie how I esteeme of God.

4 The contrary argues impietie: Exod. 5.2. Isai. 36.20.

5 He hath punished the prophanation of his name: Exod. 14.28. 2. King. 19.37. Isai. 37.36.37.

6 He created me to this purpose: Prou. 16.3.

Euch. What wants do you bewaile in this Petition?

Phil. First, I bewaile mine owne and others pride of heart, that we labour more for our owne credit, then Gods glorie [f]. [f] Luk. 18.11.

2 Our hardnes of heart, that we cannot as we ought, see Gods glorie in his creatures [g]. [g] Mat. 6.32

3 Our vnthankfulnes, that wee praise him not as we ought, for his many fauours towards mankind aboue all creatures [h]. [h] Psa. 31.23.

4 Our

4 Our impietie, that in our lines we dishonor God [i].

[i] Psa. 119. 136.

Euch. What then do you pray for in this Petition?

Phil. I pray, that God, by mee and all men, whether Magistrates, Ministers, or people, may be glorified, in ye reuerend speaking of his name, holy meditation of his properties, deligent hearing of his word, often receiuing of the Sacrament, patient bearing of the crosse, and daily admiring of his works: And, in a word, that we may know in mind, acknowledge in heart, loue in truth, speake with tongue, doe in our actions, both natural, ciuil, and religious, al such things as God may be glorified by.

Euch. What do you pray against?

Phil. I pray against all ignorance, error, vanitie of mind, infidelitie, prophannesse, Atheisme, worldlinesse, securitie, and al blasphemous speeches, false dealing, scoffing, idolatrie, superstition, sorcerie, sacriledge, simonie, periurie, persecution, impenitencie, vnreuerend vsing of Gods word, Sacraments or workes: and in a word, against all such disorder in mans life, as may any way obscure the glorie of God.

Euch. What doe you heere giue God thankes for?

Phil.

Phil. That it hath pleased him to glorifie his great Name in al the former, and hath giuen me, and many others, grace, of his meere mercie to glorifie his Name, in that which before I praied for.

Euch. Why doe you vse in this, and other Petitions this order, First, to bewaile: Secondly, to pray for: Thirdly, to pray against: And lastly, to giue thankes?

Phil. Because confession, petition, deprecation, and thanksgiuing, being the special parts of prayer, 1. Tim. 2. 1. I must vnderstand them all to be in euery Petition of this absolute forme of prayer.

Euch. Which is the second petition?

Phil. *Thy kingdome come.* thy king-dome come

Euch. Why doth it next follow, *Hallowed be thy Name?*

Phil. 1 Because it is the first meanes, by which Gods name is hallowed.

2 Because next to the hallowing of his Name, we ought chiefly to pray, that Gods *Kingdome may come.* k Mat. 6. 10

Euch. Why is it set before, *Thy will bee done?*

Phil. Because no man can euer do Gods will in any thing, till such time as Gods Kingdome be erected in his heart.

Euch. How proue you this?

Phil.

Phil. By these reasons;

1 Because no man can do Gods will that
l 1 Joh. 2. 24. is not Gods subiect [l].

2 No man can keepe Gods Law, but by
m Phil. 1. 29. 30. Gods grace [m].

3 Because without faith wee cannot
n Heb. 11. 6. please God [n].

4 Because *The end of the Commandement is Loue out of a pure heart, good conscience,*
o 1 Tim. 1. 5. *and faith vnfained* [o].

Euch. But may not a bad man doe that which is good?

Phil. He may do that which is good in it
p Ioh. 15. 5. selfe: but because he is out of Christ, [p] or being in Christ, doth it to a bad end, it shal not
q 1 Cor. 13. 3. be good to him [q]. So, to giue almes is a good thing; but if our persons be not iustified before God, and this action be not to the glorie of God, it will neuer profit good to vs.

Euch. Why doe you pray that Gods kingdome may come?

Phil. Because, if my Father raigne, I his sonne raigne in him; and his dignitie is a dignitie to me.

Euch. How many sorts of kingdomes are there?

Phil. Three: The kingdome of Satan; the kingdomes of men; and the kingdome of
r Eph. 6. 12. God [r].

Euch.

Euseb. What is the kingdome of Satan?

Phil. It is that tyrannicall regencie, by which, as the prince of darknes, he (by Gods iust permission) ruleth in the children of darkenesse, and rageth against the children of light, 2. Cor. 4. 4. Reuel. 12. 3.

Euseb. What is the kingdome of Man?

Phil. It is the humane gouernment, by which one, or diuers, do by Gods ordinance command their people.

Euseb. What is the kingdome of God?

Phil. It is that spirituall rule, which God through Christ doth by grace begin in vs in this life, and by glorie will accomplish in the life to come*.

* Dan. 2. 37. Matth. 25. 17. 6. 33. Rom. 14. 17

Euseb. Is the kingdome of God manifold?

Phil. It is threefold. 1. The kingdome of *Power*. 2. The kingdome of *Grace*. 3. The kingdome of *Glorie*. By the first, hee ruleth Satan, and all his enemies, Psal. 2. 9. 145. 13. commands all creatures, and preserueth his owne people: By the second, he ruleth the godly, and raigns in their hearts, by the Word and Spirit, Luk. 17. 20. By the third he crowneth the godly with celestiall happinesse. So then the first kingdome is eternall: the second internall: the third eternal: the first is a gouerment of all: the second

of the elect, the third of the departed out of this life into heauen.

Euch. How many things may we obserue in this kingdome?

Phil. Twelue.

1 That Christ is King [a].

2 The subiects are Christians [b].

3 The lawes are the word [c].

4 The enemies are Satan, sinne, death, hell, damnation, the flesh, and the wicked [d].

5 The rewards are the good things of this life, and eternall happines in the life to come [e].

6 The Chastisements are afflictions [f].

7 The weapons are, Faith, Hope, Loue the Word, and Prayer [g].

8 The time of it, is to the worlds end [h].

9 The place, is this world, and the world to come [i].

10 The officers are Preachers [k].

11 The vice-gerents are gouernours [l].

12 It is exercised vpō ꝑ cōscience of mā [m].

Euch. How is the kingdome of God said to come?

Phil. 1 When it is erected where it was not before [n].

2 When it is encreased where it was [o].

3 When it is repaired from former decaies [p].

a Mat. 2.2.
b Psal. 2.8.
c Psal. 119. 105.
d Eph. 6.12. Rom. 6.12. 1. Cor. 15.55. Rom. 8.1. Gal. 5.17. Gen. 3.15.
e Mat. 10. 30.
f Heb. 12.6.
g Eph. 6.16
h Mat. 28. 20.
i Reu. 5.10. Mat. 15.34.
k 2. Cor. 5. 20.
l Esa. 49.25
m Rom. 14. 17.
n Psal. 2.8.
o Psa. 99.2
p Mat. 21.5

4 When

4 When it is perfected and fully accomplished 4. 4 Rom. 12. 20.

Euch. What are the wants you do heere bewaile?

Phil. 1 I bewaile mine owne, and others bondage vnto sinne; that the best of vs do but weakely yeeld to Christs Scepter.

2 I bewaile the want of the word, and Sacraments, by the which this kingdome is erected in mens hearts.

3 I bewaile that there be so many hinderers of this kingdome, as namely, the flesh to infect, the world to allure, the diuell to seduce, Antichrist to withdraw, the Turke to withstand, and the wicked to trouble men, that should be subiects of this kingdome.

Euch. What do you pray for in this Petition?

Phil. 1 For godly Magistrates, that they may erect, establish, and repaire this kingdome.

2 For godly Ministers, that by Life and Doctrine, they may bring many subiects to this kingdome.

3 That both Magistrates and Ministers may be preserued for the good of this kingdom.

4 That by politique Lawes, and powerfull Preaching, abuses may be reformed; and they without, conuerted to liue in this king-

dome, consisting in righteousnes, peace, and
* Rom. 14. 17. ioy in the holy Ghost *.

5 That in mine and many others hearts, this kingdome may be erected, that we may grow in grace, and in the saving knowledge of Christ Jesus.

6 That both by the houre of death, and by the comming of Christ to Iudgement, this kingdome in me and all Gods chosen, may be accomplished.

Euch. What do you heere pray against?

Phil. I pray against all things that do, or may hinder this kingdome: as want of Governors, bloody Lawes, toleration of Idolatrie, vile, idoll and euill Ministers, false and erroneous doctrine, infidelitie, impenitencie, all raigning sinnes both in me and others; and lastly against all wicked, both men and angels, or whatsoeuer may hinder the kingdome of Christ.

Euch. What do you giue thankes for?

Phil. I giue thanks for all godly Gouernours, good Lawes, painfull Preachers, sound Doctrine, and that measure of grace, which is bestowed on me and many others: and that God suffereth not Satan to take away gouernment, to enact euill lawes, to set vp euill Ministers; but that both I, and others liuing in the Church, may yeeld obedience

dience to Christs Scepter, and to grow vp in the graces of Gods Spirit.

Euch. Which is the third Petition?

Phil. *Thy will bee done in earth as it is in heauen.* Thy will be done in earth as it is in heauen.

Euch. Why doth this follow, *Thy kingdome come?*

Phil. To teach mee first to trie my selfe: & secondly to iudge of others, whether as yet we be in the state of grace or not; for as many as truly be in Gods kingdom, cannot but immediately do Gods will: for obedience to Gods will is an effectual signe that the kingdome of God is in vs [a]. Againe, as the felicitie of worldly kingdomes standeth in obedience to Princes: so doth it in the kingdome of God. [a] 1. Iob. 3. 3.

Euch. But what if you see that men doe not Gods will, may you say, that such are not in the state of grace?

Phil. That such persons as yet are not in the state of grace, I may say: for as fire is knowne by heate, the Sunne by light, a tree by fruit; so is faith knowne by workes. Shew me thy faith by thy workes, saith S. Iames. Yet must I leaue such to God, and pray for their conuersion in their due time. Chap. 2. 18.

Euch. What must you iudge of an hypocrite, who seemeth to do Gods will by [b] 1. Chron. 28. 11.

Phil. I must iudge of such a one, that hee is in the state of grace, till such time as hee manifest his hypocrisie: for that time being inward, except it be by speciall reuelation, is onely knowne to God, and I must iudge of each tree by the fruits e.

e Mat 7.20

Euch. May you not pray thus, *My will be done?*

Phil. In no case. For, 1 I must pray for things good for me; but alasse, it is not good for me to haue my will.

2 I cannot by nature conceiue, much lesse will that which is good: 1. Cor. 2, 14. Gen. 6. 5. 8. 21. Gal. 5. 17.

3 In praying thus I might haue that giuen me, which would be my destruction, as Quailes were to the children of Israel.

4 If I will any good thing, it is all from the good will of God: Philip. 2. 13.

Euch. What do you here meane by Gods will?

Phil. Gods will being simple of it selfe, in regard of vs, is either secret, or reuealed d: his secret will is knowne only to himselfe; as who are elect, who reprobates, and when the day of iudgement shall be: his reuealed will is set downe in the book of God, e and in such workes as daily God doth discouer to man.

d Deut. 29. 29.

e The same verse.

Euch.

Euch. What is it to do Gods will?

Phil. The reuealed will of God is done by voluntarie [f] obeying, or patient suffring that which God commandeth [g]. The secret will is done of vs by praying, that Christ Iesus may come to iudgement [h], that Antichrist may more and more be reuealed, & that we may patiently beare al future afflictions.

[f] 1. Thes. 4. 3
[g] Mat. 26. 39.
[h] Reu. 22. 20.

Euch. Why do you pray, that this will of God may be done?

Phil. Because: 1 It is euer *Iust, Holy, Good,* and *Safe*; yea the very rule of all goodnesse.

2 It is most profitable to such as do it.

3 All calamities come from disobedience: Gen. 3. Deut. 28. Leuit. 26.

4 If I be regenerate, it will not be grieuous vnto me to do his will: Matth. 11. 30. 1. Ioh. 5. 3.

5 Satan, the world, and mine owne flesh hinder me.

6 I cannot do it, vnlesse God assist me and direct me by his holy Word, & Spirit.

Euch. What meane you by Earth and Heauen in this Petition?

Phil. I do not meane by Earth my body, and Heauen my soule, as Tertullian thought: nor by earth, earthly men, and heauen, heauenly men, or by heauē Christ, and earth his

Church, as others thought: but in these words I pray, that as the Angels in heaven are readie to do Gods will, so men on earth may be readie to do it.

Euch. How do Angels the will of God?

Phil. They do it chearfully, without murmuring; speedily, without delaying; generally, without omitting; sincerely, without dissembling; constantly, without forbearing; and perfectly, without halting.

Euch. But is it possible for man to do perfectly Gods will?

Phil. It will bee possible in the life to come: it is impossible whilest we live in this world; for, *The good which we would do, we do not, and the evill that we would not, that do we*, Rom. 7. 19.

Euch. How many kinds then of perfections are there?

Phil. There is first a perfection of sincerity, which was in Hezekias obedience[a]. Secondly, a perfection of all parts, which was in Zacharie and Elizabeths obedience[b]. Thirdly, a perfection of degrees, which was only in the first and second Adam, and is now only in the holy Angels, who onely can perfectly obey Gods will.

a Esa. 38. 3.

b Luk. 1. 6.

Euch. If this obedience be impossible to be performed, why then do we pray for it?

Phil.

Phil. Because I must with Paul strive for this perfection [c], and pray vnto God, that I may come to this perfection [d], without whose will I shal neuer be able to do his will: Ioh.15.5.

[c] Phil.3.
[d] 1. Thes.5. 23.

Euch. What then is it, that God wils?

Phil. Hee willeth: 1 Our saluation by Christ, Act.4 12.Ioh.6.40.

2 The knowledge of his will, Ioh.17.3.

3 Faith in Christ Iesus, Ioh.6.40.

4 Obedience to his Commandements, both in doing and suffering: Psal.143 Rom. 8.28.Matth.26.39.Act.21.14 1.Sam.3.18.

5 Holines of life: Eph 1.4.1.Thes.4.3.4. Rom.12.1.2.3.4.

6 Loue to our brethren: Ioh.13.34. 15.

That we may do these things, we pray in this petition.

Euch. What wants do you here bewaile?

Phil. 1 I bewaile mine owne and others rebellious natures, in that we are as prone to receiue sin, as a match, or tinder is to receiue fire.

2 I bewaile the sins of the world, as ignorance, Sorceries, Schismes, hypocrisie, pride, ambition, couetousnesse, negligence in procuring others good, with all contempt, and disobedience to the word of God: and that al creatures being so obedient to God,

(Ier.

(Ier.8.7.) man onely is most disobedient.

3 Our impatience, that when God layeth any crosses vpon vs, we cannot (as wee ought) endure them patiently.

4 Our slacke and imperfect obedience; yea, priuie pride, proud presumption, deadnes of spirit, secret hypocrisie, and al other weaknes, which breaketh either into, or out vpon vs, in our best seruice to our heauenly Father.

Euch. What things doe you pray for in this Petition?

Phil. 1 I pray that I and all people may in true humiliation, and hatred of sin be conuerted to God, by putting off the old man, and putting on the new, that wee may obey his Commandements, in our generall, and particular callings, and in al afflictions submit our selues to the wil of God.

2 That with a speedie resolution, a willing mind, chearful hart, & constant purpose we may euer do y which we are commanded.

Euch. What things do you pray against in this Petition?

Phil. I pray against all impietie towards God, vnrighteousnes towards man, and disobedience in my selfe. In a word, against all rebellious withstanding Gods reuealed wil, vnfaithfulnesse in mens calling, all discontented

tented murmuring at Gods doings, and al either backwardnes, or wearines in the seruice of God: and lastly against al hypocrisie, which is contrary to an honest & sincere hart.

Euch. What things do you here thanke God for?

Phil. 1 Here I bleſſe God for mine owne and others conuerſion.

2 For our obedience to Gods wil.

3 For our patience in al trials.

4 That with some chearfulnes we may serue God,

5 That our seruice is not full of hypocrisie: & that, prophanes, vnrighteousnes, disobedience, rebellion, vnthankfulnes, murmuring, discontentment, backwardnesse, wearines, and hypocrisie are so mortified in vs, that in some weake measure we desire to please God.

Euch. Why are these three Petitions set in the first place?

Phil. Because when we doe begin to aduance Gods glorie, set vp Gods kingdome, and do Gods will, then our daily bread, the forgiuenes of sinnes, and all other blessings wil be giuen vnto vs. As on the contrarie, if we dishonor God, hinder his kingdome, and doe our owne willes, we cannot looke for any blessing of this, or a better life:

for

for godlines only hath a promise of this life, and the life to come: 1. Tim. 6. 6.

Euseb. Hauing spoken thus much of the three first Petitions, wee are now come to the latter three. How do you diuide those three last Petitions?

Phil. One of them is for things concerning mans bodie: the other two are concerning his soule.

Euseb. But why are you heere taught to pray for things corporall, and after to pray for things spirituall? doth not this crosse that commandement of Christ? *Seeke first the kingdome of God.* Matth. 6. 32.

Phil. No, it doth not: but by this order I am taught, first, to see the corruption of mans nature, which ought in the first place to seeke things spirituall; but because wee liue rather by sense, then by faith, wee doe principally desire things corporall.

Secondly, I am taught Christs mercie vnto man, in that, by this order, hee descendeth to our infirmitie, who rather depend vpon him for the pardon of our sins, then we can trust him for our prouision in this life: which argueth that wee are of little faith; Matth. 9 5.

Thirdly, I am taught by this, to depend vpon him for the forgiuenesse of my sinnes:

for

for when I see that he is here so carefull for my bodie, hee will doubtlesse be more carefull to prouide for my soule. Rom. 8. 32.

Euch. What vse can you make of this order?

Phil. 1 That I must principally seeke the good of my soule, which will bring all goodnes and goods to my bodie [a].

a Mark. 10. Psalm. 4. 6.

2 That I must haue care also of my bodie; for the preseruation whereof God hath prouided food, apparell, physicke and other meanes [b].

b 1. Tim. 5. 23.

3 That from the blessings on my body, I must ascend by degrees, to be perswaded for my soule: for he who is so prouident for the one will be much more prouident for the other [c].

c Eccles. 12. 30. 31.

4 I must acknowledge mine owne corruption, that I am so carefull for earthly things [d].

d Matth. 6.

5 I see that I may vse Gods creatures, in that he will haue me to pray for them [e].

e 1. Cor. 10. 26.

6 I must acknowledge the mercy of God to me, in that he beareth so much to mine infirmitie, as to permit me to aske these corporall things, before such as are spirituall, and of greatest good for the saluation of my soule [f].

f Pro. 30. 8.

Euch. Which is the fourth petition, and the first of the three latter?

Phil. *Giue vs this day our daily bread.*

Giue vs this day our daily bread.

Euch.

Euseb. Do you not by bread, heere vnderstand Christ Iesus the food of the soule?

Phil. Indeed many ancient Fathers and some of our English Protestant writers, haue so vnderstood this petition: and I am bound to pray, that God will euer giue mee this Bread: Iohn 6.34. But I am taught that this Bread is not ment heere.

Vide Sixti Senensis Bibliath. and M. *Finch* his Theologie.

Euseb. by what reasons are you taught the contrarie?

Phil. 1 Because I pray for such things in the second petition going before.

2 Because temporall things being to be prayed for, they can haue no fitter place to be desired than in this.

3 Seeing this prayer is a rule of all our prayers, we must in some one petition craue things temporall of God, euen as Agur did, Prou. 30.8. and Iacob, Gen. 28.20.

4 Many ancient, and the most new writers thinke so.

Euseb. What thē do you meane by *Bread?*

Phil. I meane properly that kind of sustenance which we call Bakers bread; but figuratiuely all things, which are, or may be for the good of my bodie, and this naturall life: as strength by nourishment, health by Physicke, warmth by apparel, sufficiencie by labour, and the blessing of God in the vse of

of all these & such like: 2 Kin. 6. 22. Ioh. 13. 18.

Euseb. Why do you aske all these things vnder the name of bread?

Phil. 1 Because bread is absolutely necessarie for mans life [a].

2 To teach vs frugalitie in vsing Gods creatures [b].

3 To make vs content with whatsoeuer God sendeth [c].

4 To make vs thankfull, if God giue more then bread [d].

5 Because in ancient times, bread was mans most ordinarie food, as appeareth, Gen. 18. 5. Psal. 104. 15. Mark. 8. 4.

a Psal. 104. 15.

b Ioh. 6. 12.

c Phil. 4. 11.

d Psal 23. 5

Euseb. Why do you pray that God would giue bread?

Phil. To teach me that all riches, whether of inheritance, or by gift, paines, trades, office, seruice, witte, marriage, or any other meanes are the gift of God, who only giueth man power to get riches. Deut. 8. 18.

Euseb. What vse make you of this, that riches are Gods gift?

Phil. These vses I ought to make:

1 To acknowledge that all that I haue commeth from God, and not by my selfe, or any other [a].

2 That I must not be proud of them, because I haue receiued them [b].

a Prou. 10. 27.

b Rom. 11. 20.

3 To

3 To admire Gods fauour, who hath
c 1. Chron. 29.16. made me rich, and others poore [c].

4 To vse them to the glorie of God, and
d 1. Tim. 6. 17. the good both of my selfe, and others [d].

5 If I want such things, to aske them of
e Gen. 29. 20. God [e].

6 To teach me to get my substance with
a good conscience; that so I may see they
f 1 Sam. 12. 4. come from God [f].

7 That I despise not my poore brethren,
g Pro. 17. 5. who haue not such a largesse of Gods blessings as my selfe [g].

h Iob 1. 21 8 To be content if God make me poore [h].

Euch. But what need haue rich men to make this prayer? It seemeth, this is the poore mans *Pater-noster*.

Iure fori, & iure poli.

Phil. You told me that there is a twofold title to riches: the one ciuill in the Courtes of men; the other religious in the high Court of God. Now rich men may haue a ciuill title without praying: but they must pray for a religious right to riches, and this is only as they are the sonnes of God. Without this title, before God they are vsurpers, and cannot say that their riches are their owne, 1. Cor. 3. 2. Againe, rich men are but stewards to dispose, not Lords to command: and though they haue bread, yet they may want the staffe of bread: though they haue

food,

food, yet may the vertue which is in food to nourish, be taken from them: Luk. 1. 53. 12. 15. Deut. 8. 3. Isai. 3. 1. Leuit. 26. 26.

Euseb. Why then, good rich men need not to pray thus, for they haue a religious title to riches.

Phil. It is true indeed; yet because it is one thing to haue riches, and another thing to haue a blessing vpon riches, they must pray, that as God hath giuen vnto them riches, so those riches may in vse bee blessed, both to themselues, & also to theirs. Eccl. 5. 12.

Euseb. What then do you pray for in this word, *Giue?*

Phil. 1. I pray that God would giue me a ciuill title to my riches [a]. a Pro. 22. 29

2 That he would giue me a religious title to them [b]. b 1 Tim. 6

3 That he would giue me leaue to vse them [c]. c Eccl. 5. 17.

4 That he would giue me and mine comfort by them [d]. d Psal. 37. 25.

Euseb. Wy do you say, *Giue vs*, and not *Giue me?*

Phil. To teach me, 1 To pray especially for the prosperitie of the godly [e]. 1 Cor. 10. 24. e Psal. 122. 6.

2 To wish as wel to others as my self [f]. f 1 Ioh. 4. 21

3 To pitie and relieue with my goods, the poore estate of my brethren [g]. g Luk. 10. 33. 2 Cor. 8. 14.

4 Not to repine at the estate of my betters [h].

h Mat.20. 11.

5 Not to contemne such as are in poverty [i].

i Pro. 17.5.

6 Not to appropriate that to my selfe, which God hath giuen me for the good of others: 1.Sam.25.11.Eccles.11.1.

Euch. But what if God giue you not riches? what remedies were prescribed you against the desire of them?

Phil. 1 That God euen in famine doth quicken and reuiue them which feare him [k].

k Psa.33.18.

2 Godlinesse is great gaine, if the mind of man be therewith contented [l].

l 1.Tim.6.6

3 We do look for eternall life; therefore we should not care too much for this life [m].

m Rom. 8. 32.

4 We are seruants in our fathers house: therefore he will bestow vpon vs things conuenient [n].

n Psal.23.1.

5 Many are set aloft, and afterward haue the greater downefall [o].

o Dan.4. 30.

6 Adam, not contented with his owne estate, brought himselfe and his posteritie to destruction [p].

p Gen.3.17.

7 We brought nothing into this world: and it is certaine we shal carry nothing out [q].

q 1.Tim. 6.7.

This day.

Euch. What do you meane by *This day*?

Phil. By *This day*, I meane the present moment of time, in the which I do, or shal liue

line, and wherein especially I stand in need of things for this life, as heretofore time I haue done.

Euseb. Why doe you not pray that God would giue you bread for a weeke, or a moneth, or a yeere, but for a day?

Phil. 1 Because each day wee need both bread it self, and with it the blessing of God vpon bread [a]. a Deut. 8.3.

2 To teach mee to bee content with my present estate, and not to care too much for the time to come [b]. b Mat. 6.32 Psal. 55.23.

3 That each day I may see Gods singular prouidence [c]. c Psal. 19.2.

4 That I should think that each day may be my last day: Psal. 39.5. 90.12.

Euseb. Because you pray only for bread to day, tell me, Is it not lawfull to pray to be rich?

Phil. It is very inconuenient, if not vtterly vnlawfull, to pray to be rich: as you taught me in your Sermō vpō this petitiō.

Euseb. By what reason was this point proued?

Phil. 1 Because riches are snares to intrap men [d]. d 1. Tim. 6. 9.

2 Such a prayer argueth discontentednesse [e]. e Psalm. 4. 11. 12.

3 Couetousnes is a most grieuous sin [f]. f Heb. 13.5. 1. Tim. 6.10.

4 Iacob, and Agur in the booke of the
g Pro. 31.7. Prouerbs, prayed only for food & rayment g.

5 In praying to bee rich, it seemeth wee
h Psal. 62. 8.10. are not content to depend vpon God h.

6 It is a signe of exceeding pride, that by
i 1.Tim.6. 17. riches we would be above our brethren i.

Euch. What then must you doe in this case?

Phil. I must pray neither for riches, nor
k Pro.30.7. pouertie k, but go on in my calling, with
l 1.Cor.7. 20. faithfull diligence l: and waiting for a bles-
m Prou. 10. 22. sing from the Lord m, be thankfull for what-
n Iob 1.21. soeuer he shall send n.

Euch. But because you must pray for this daies bread, may you not lay vp for the time to come?

Phil. Yes, I may. 1 Ioseph did for seuen
o Gen.41. 48. yeeres to come o: The Apostles did, when
p Act.11.28. they heard of a famine by Agabus the Pro-
q Ioh.13.29 phet p: and Christ did, in that he had a purs-
r Ioh.6.12. bearer q, and commanded the broken meate to be kept r.

2 We are sent by Salomon to ꝑ pismire,
s Prou.6.6. who prouideth in summer against winter s.

3 He that prouideth not for his familie,
t 1.Tim.5.8. is worse then an infidell t.

4 Wee haue precepts of frugalitie and
u 2.Tim.4. 18. thriftinesse u.

x Prou. 3.2. 5 We must get, to do good to others x.

6 God

6 God hath giuen man foresight and prouidence [a]. a Deu.8.18.

7 The good huswife is commended in the Prouerbs, who by labour and industrie enricheth her familie [b]. b Pro.31.13.

Euch. Yet Christ saith, Lay not vp treasure vpon earth [c]. c Mat.6.19

Phil. That is, we must not seek it chiefly, and so as to neglect to lay vp treasure in heauen.

Euch. What rules must you obserue in getting riches?

Phil. 1 That I get thē by honest labor [d]. d Gen.3.19

2 That I put no trust in my riches [e]. e Pro.11.28.

3 That I spare not, when I ought to spend them on others [f]. f Eccl.11.1.

4 I must not be a niggard to mine owne state and person [g]. g Eccl.6.2.

5 That they become not hurtfull vnto me [h]. h Eccl.5.12.

6 That they may bee pledges to mee of heauenly riches [i]. i Gen.28.13 14.

Euch. What is the vse of all this?

Phil. 1 It commendeth Christian care, and prouidence [k]. k 1.Tim.5.8.

2 It warrenteth ꝑ possession of riches [l]. l 1.Kin.3.14

3 It condēneth niggardly parsimonie [m]. m Pro.11.24.

4 It confuteth our swaggering prodigals; who, with the prodigall sonne, so con-

sume their inheritance, that at last they are
a Luk.15.23 brought to a morsell of bread a.

o 1.Pet.5.7. 5 That each day I must depend on God o.

Daily bread. *Euc.* What do you meane by *Daily bread?*

Phil. I meane such bread as is fit to nourish the substance of my bodie, and that I may be fed with food conuenient.

Euch. Why do you pray for daily bread?

Phil. Because my bodie is daily decaying, and so standeth in need of daily repayring,
p 1.Tim.5. 23. euen as the lampe stands in need of oyle p.

2 Because no meate can bee added to my substance, vnlesse God daily giue a blessing vnto it: without which I may eate and not be satisfied, earne siluer, and yet put it into a
q Hag. 1.6. bottomlesse bagge q.

3 To put mee in minde that I must not
r Deu.6.16 tempt God by neglecting of meanes r, as
(Pro.10.5. they do who labor not in an honest calling (, and such as put an angelicall perfection in fasting, or vowing to the world a voluntarie pouertie.

4 To condemne such as make an Idoll of meanes, and neuer craue a blessing from
a Hab.1.16. God vpon the meanes a.

5 To distinguish it from that heauenlie food; which in the kingdome of God we shal once so taste on, that we need not either often to craue it, or daily anew to receiue it.

Euch.

Euseb. How is bread said to be our bread, and how do we pray for it? Our dailie bread.

Phil. It is said to be ours: 1 As we are in Christ.

2 As we get it by honest labour.

3 As it is fit for our place and calling.

4 As we haue a proper title vnto it.

Euseb. Why call you that ours, which is Gods gift?

Phil. 1 To magnifie Gods gracious bountie, who maketh that ours, which is not due vnto vs: 1. Tim. 6. 7. Iob 1. 21.

2 Because God hath ordained it for our vse.

3 As Christ is ours for the good of our soules, 1. Cor. 1. 30. so Gods creatures are ours, for the good of our bodies.

4 It is ours, because we get it by our honest labour: Gen. 3. 19. Eccles. 11. 6. Hab. 2. 6.

Euseb. What vse make you of this?

Phil. 1 That I must labour to bee in Christ [b]. b 2. Cor. 13. 5.

2 That I may so get riches, that I may say they are mine [c]. c Gen. 33. 11

3 That I may labour to maintaine my estate [d]. d Gen 30. 30.

4 That communitie of goods is an Anabaptisticall fancie [e]. e Iohn 13. 7.

5 That God would not haue al alike rich [f]. f Pro. 22. 2.

6 That I must impart my goods to the
g Pro.19.17 poore g.

Euch. What wants do you here bewaile?

Phil. 1 I bewaile mens great couetousnesse.

2 Their discontentment.

3 Their idlenesse.

4 Their vnfaithfulnesse.

5 Their vnmercifulnesse in getting and keeping of riches.

6 Mine owne & others vnthankfulnes, for that portiō which god hath allotted vnto vs.

Euch. What things do you here pray for?

Phil. 1 I pray here for al means by which I and others may haue our daily bread; as seasonable weather for ẏ fruits of the earth, sympathie of all creatures, that the heauens may heare the earth, the earth the corne, and it vs. For godly Magistrates, for the maintenance of peace, and procuring of plentie: For valiāt souldiers to defend our land: for painful husbandmen, & trades-men in al callings: for prudent huswiues, faithfull seruants, and
* Psal. 144. 14. that euē our beasts may be strong to labor *.

2 I pray for peace in all kingdoms, plentie in our borders, and that the staffe of bread be not taken from vs.

3 I pray for humilitie in acknowledging Gods good gifts, and blessings to me: contentednes

tentednes in our estates, diligence in our callings, faithfulnes in our dealings, prouidence to get, frugalitie to lay vp, liberalitie to giue out, magnificence in doing great workes, thankfulnes for our goods, ioy at the good of others, and that God would giue vs all that which is fit for vs.

Euch. What do you heere pray against?

Phil. 1 I pray against vnseasonable weather, disorder of creatures, vngodly lawes, cowardly souldieres, and vnfit people for their places and callings.

2 I pray against vniust warres, cleannes of teeth, and that the staffe of bread may not be taken from vs.

3 I pray against pride in abundance, discontent in want, negligence in mens callings, vnfaithfulnesse in dealing, improuidence in getting, parsimonie in hoording, prodigalitie in spending, and vnmercifulnes in not giuing to the poore.

4 In a word, I pray against all vnthankfulnes for Gods creatures, our much abusing of such good gifts of God: yea, against all such sicknes as may hinder vs from getting our daily bread.

Euch. What do you here giue thanks for?

Phil. I thanke God heere for seasonable times, godly Gouernours, abundance of all things,

things, and for all such things as before I prayed for. And by name, I thanke God that he hath hitherto provided so bountifully for me and others, that we haue a sufficiencie for our present estate, and doe see his blessing in the getting, hauing, and vsing of al his creatures: And that in the sweate of our browes we do eate that bread, which by reason thereof, cannot be called the bread of idlenesse.

Euch. Which are the two last petitions?

Forgiue vs, &c. Leade vs not, &c.

Phil. *Forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs frō euil.*

Euch. What do you learne out of this order, that after our praying for daily bread, we say, *And forgiue vs our trespasses, and leade vs not into temptation, &c.*

Phil. I do heere learne these fiue lessons;

1 By hauing my daily bread, to lift vp my mind for spirituall blessings to God [a].

a Luk.11.13

2 To seeke more earnestlie for the pardon of my sinnes, then I do (though alas I doe not) for my daily bread [b].

b Act.2.39.

3 That seeing I make these two petitions for my soule, therefore my care must bee double to do good for my soule [c].

c 2 Pet.1.10

4 That it is nothing to haue my daily bread, vnlesse God giue vnto me the pardon of my sinnes [d].

d Wisd.3.8

5 That

5 That if God giue me my daily bread, I had most need to pray for the forgiuenesse of my sinnes, because therein I am most subiect to sinne against God [e]. e 2. Sam. 2. 11. 2.

6 That if I want my daily bread, sin is the cause that I want it, and all blessings [f]. f Psal. 107. 34. Isai. 59. 2.

Euch. What is contained in these two last petitions?

Phil. In ꝑ former of thē I pray for grace, and in the latter for perseuerance in grace.

Euch. How many things are contained in the fift petitiō, *Forgiue vs our trespasses, &c?*

Phil. Two things: 1. A prayer, in these words, *Forgiue vs our trespasses.* Forgiue vs our trespasses, &c.

2 A condition: *as wee forgiue them that trespasse against vs.*

Euch. What is the summe of this petitiō?

Phil. That it would please God, for his Sons sake, to be good to me, and all his children, in the dashing out, & washing away all our sins, as we are ready to forgiue others [g]. g Matth. 6. 14. 15.

Euch. Vnto whom do you pray for the forgiuenesse of sinnes?

Phil. Not vnto any Angell, Saint, creature or man, but I pray onely to my Lord God [h]. h Psal. 41. 2.

Euc. Why do you pray thus only to him?

Phil. 1 Because he only can forgiue sins [i]. i Mat. 9. 2.

2 Because I am cōmanded so to pray [k]. k Hos. 14. 3

3 Because,

3 Because against him onely I haue sin-
l Psal. 51.4. ned l.

4 Because I must not giue his honor to
m Dan. 9.9. another m.

n Psa. 30.20 5 Because the Church vseth so to pray n.

o Ioh. 14.1. 6 Because I beleeue only on him o.

Euch. What doth this teach you?

Phil. 1 That God alone is to bee called
p Psal. 25.2. vpon p.

2 That Christ is very God, because of
q Mat. 9.2. himselfe he forgiueth sinnes q.

Euch. What vse can you make of this do-ctrine?

Phil. 1 That when I haue sinned, I must
r 2. Sam. 24.10. come to him for pardon r.

2 That their doctrine is an erroneous doctrine, which call vpon Saints aswell as
s Mat. 25.24 vpon God s: for dreame of perfection in this life: Iob 9.3. Prou. 24.16. Rom. 7.23.

3 That I must be thankefull to my gra-tious God, who will pardon and forgiue me
t Psa. 103.3. all my sinnes t.

4 That I must take heed of sin, because
u Rom. 6. 21. I must euer craue pardon for it u.

Forgiue. *Forgiue?*

Phil. That it would please God so to dis-charge, and couer all my sinnes, as that they may neuer bee imputed vnto mee, either to

make

make mee despaire in this life, or to bee punished in the life to come [x].

[x] Act. 7. 60.

Euseb. How are sins said to be discharged?

Phil. 1 When they are discharged by the person that committed them: so the divels & the damned discharge their debts by suffring [y].

[y] Mat. 18. 34. 35. 41.

2 When they are payed by another, and so are our sinnes discharged by Christ [z].

[z] Gal. 3. 14.

Euseb. In what respect may this second satisfaction be called forgiuenesse?

Phil. 1 In respect of vs, who neither do, nor can confer any thing to this satisfactiō [a], [a] Luk. 17. 10.

2 In regard of Christ, who alone doth forgiue them [b], and we no way are able to requite him [c]. [b] Mat. 9. 2. [c] Psa. 103. 2.

3 In respect of God the Father, who in loue giueth his Sonne, and accepteth his obedience, as our satisfaction [d]. [d] Ioh. 3. 16.

Euseb. What learne you by this?

Phil. 1 That as Benadad did to the King of Israel [e], so I must humble my selfe to this King of Kings. [e] 1. King. 20. 31.

2 That I must confesse my sinnes to him, because he is readie to forgiue my sinnes [f]. [f] 1. Ioh. 1. 7.

3 That there can be by man no satisfaction for sins [g]: for Our merits, is Gods mercie, saith a Father. [g] Mat. 16. 26.

Euseb. What sinnes must you confesse to God?

Phil.

Phil. Both knowne and vnknowen: knowen in particular [b], vnknowen in generall [i].

b 2 Sam. 12. i Psal. 19. 12.

Euch. Ought you not to confesse your sinnes to man?

Phil. Though auricular confession bee a doctrine of diuels, yet if sins bee so grieuous vnto my conscience, that I cannot be perswaded of the pardon of them, neither can find comfort by confession to God, I am bound to confesse sins troubling me, to man, especially to my godly Minister, or to such a Preacher of Gods word, as is able to comfort me in regard of his knowledge, and fit to comfort me in regard of his secrecie [k].

k Act. 16. 30.

Euch. How are you bound to confesse your sinnes?

Phil. Euen as a guiltie prisoner must do at the barre [l].

l Ios. 7. 20.

1 I must bring my selfe before Gods Iudgement seate [m].

m Lu. 15. 18

2 I must put vp an indictment against my selfe [n].

n Lu. 15. 19.

3 I must giue sentence of condemnation against my selfe [o].

o Ion. 2. 12

4 I must sue for pardon at the hands of my God [p].

p Psal. 51. 1

Euch. How many things are required in true confession?

Phil.

Phil. Fiue. 1 It must be voluntary, without constraint q. q 2.Sam.12

2 Personall, without laying it vpon others r. r Gen 3.12.

3 Particular, without denyall of the fact.

4 Impartiall, by aggrauating each circumstance s. s 1.Sam. 24.

5 Heartie, with all signes of sorrow t. t 2. Cor. 7. 11.

Euch. Why are you bound to aske God forgiuenesse?

Phil. 1 Because all men haue sinned u. u Rom. 3. 10

2 Because God heareth not sinners x. x Iohn 9.3.

3 Because sinnes seuer man from God y. y Esai. 59.2

4 If I conceale these sores, they are hardlie cured a. a Psal 32.3.

5 The more I like sinne, the more with Iaels wife it will kill me b. b Iud. 4.18.

6 Of all burdens, there is none like to the burden of sinne c. c Matth. 11

7 If I cõfesse, God is ready to forgiue d. d 1.Ioh.1.7

8 Gods seruants haue done the like e. e 2.Sam.12

9 If I feele not sins forgiuen in this life, it is to be feared, they will not be forgiuen in the life to come f. f 1.Cor.7. 10.

10 There is neither comfort nor content in any worldly thing whatsoeuer, vnelle I can be assured of this forgiuenesse g. g Mat. 9.2. Psal.103.2. Forgiue

Euch. Why do you say, *Forgiue vs?*

Phil. Because I must pray, that God would

would not only forgiue me but that he would
g Dan.9.19 also forgiue all men in the world g.

Euch. But you are bound to beleeue the forgiuenesse of sins: will you pray for that which is had alreadie?

Phil. I do not as mistrusting that God
h Rom.3 3[illegible] hath not forgiuen them h, but that I may feele in my heart, that God hath forgiuen
Psa.51.10. them i, and that I may apply that to my selfe which the Father hath purposed, his Sonne purchased, and the holy Ghost sealed.

Euch. Yet to pray thus for pardon, it seemes to open a gap to sinne freely.

Phi. Nay rather if I haue grace, the more I pray that my sinnes may be pardoned, the
k Psa.51.24. more will I hate and detest sinne k, and the more I am perswaded that God hath forgiuen me, the more I will labour to liue godlie: Rom.12.1.1.Ioh.3.3.Tit.2.11.Luk.1.74

Euch. What vse do you make of this, *Forgiue vs?*

Phil.1 That as I sue for mine owne pardon, so must I with the Saints sue for o-
Dan.9.3.12. thers l.

2 That I must bee sorrie when men doe
m Psal. 119 156. sinne m.

n Gal.6. 1.2. 3 That I may not vncharitably discouer mens sinnes n.

1.Pet.4.8. o Pro.7.12. Gen.39.8. 4 That I must not cause any man to sin o.

5 That

5 That I must not delight in any sinne p.
6 That I must forgiue my brethren q.

p Psal. 119. 104.
q Gen. 50. 21.

Euch. May you then pray for all men, euen the wicked?

Phil. I may, because the Lord alone knoweth who are his r: and in the iudgement of charitie I may pray for the conuersion, or confusion of the most wicked in the world s.

r 2. Tim. 2. 19.
s Rom. 10. 1 Psal. 25. 3.

Euch. What if a man sin against the holy Ghost? may you pray for such a man?

Phil. Few, or none, haue now the spirit of discerning, to know when a man sinneth against the holy Ghost, and therefore we must take heed how we censure it.

Euch. Yet giue mee some notes to know this sinne.

Phil. I will giue you these.

1 It is against that illumination which man hath by the holy Ghost: Hebr. 6.

2 It is a sinne of malice against God, to denie him, when a man needs not.

3 It is against the person of Christ. Heb. 10. 29.

4 It is in none but such as haue had great knowledge and feeling: Hebr. 6. 6.

5 It is not a bare cogitation, but a malicious detestation of God.

6 It is not for a while, but continuall.

7 Not euery wicked man, yea, not euery

such a wicked men, as knoweth the Gospel, doth commit this sinne.

8 The elect cannot fall into it.

9 Christ can forgive this sinne, but he will not, because such a sinner doth despise, and despaire of grace.

10 All sin, either of presumption, or malice, is a forerunner of this sinne, if such persons repent not.

Euch. Why are sinnes called debts?

Phil. Because by them we become bounden and indebted to God, either to discharge them, or to be imprisoned for them: Matth. 18.32. Luk. 13.4.

Euch. How many kinds of debt are there in sinne?

Phil. Three. 1 A debt of obedience which we owe to God, but have not paid it through
1 Gen.2.17. & 3.6. transgression [1].

2 A debt of punishment, because we have
2 Rom.6. 23. transgressed [2].

3 A debt of puritie, which wee owe by reason of our corruption after our transgres-
2 Rom.5.12 sion [2]. And against all these debts, I must seeke that I may get my Quietus est, in this life, that I be not tormented in the life
7 1.Ioh.2.1 to come [7].

Euch. Why are sinnes called ours?

Phil. Because they properly proceed from our

our selues, and we are not by God compelled to sinne [a].

[a] Iam.1.13. 14.

Euch. What vse make you of all this?

Phil. 1 That I must especially labour for pardon of mine owne sinne [a].

[a] Psalm.51.

2 That I must not accuse God as the author of sinne [b].

[b] Isa.63.17

3 That because I daily must aske forgiuenesse, therefore euen the best men do sin daily [c].

[c] Pro.24.16 2.Chro.6. 36.

4 That as God is patient towards me, so must I be patient towards my brethren [d].

[d] 1.Thes.5. 14.

Euch. In whose name must you get this pardon?

Phil. In the name of Christ, applied to me, in the preaching of the Gospell by a true faith: for he is the propitiation for our sins, and without him we cannot appeare in the sight of God [e].

[e] Acts 4.12. 10.43. 1.Ioh.2.1. Heb.9.28.

Euch. Why must you look for forgiuenesse from Christ?

Phil. 1 Because of my selfe I cannot appease Gods *Wrath.* Isai.33.14. 2.Pet. 24. Iud.6.

2 I am not able to satisfie his *Iustice*, for he will not iudge the sinner innocent: Exod. 34.6. Psal.5.5.

3 He hath taken vpon him to be my suretie.

4 He alone hath purchased my pardon, being an innocent *man*, and eternall God: Hebr.2.16.7.26. 2.Cor.5.19. Isai.53.5.6. Dan.9.24.26.Ier.23.6.Ioh.1.29.1.Pet.1.18. Psal.51.9.Zach.13.1.Tit.3.4.5.Colos.2.14. 1.Tim.2.5.1.Ioh.2.1.

Euch. But hath Christ obtained for vs, such a plenarie remission, as that wee need not looke for any other?

Phil. He hath: for, 1 There is no condemnation to them that are in Christ Iesus: Rom.8.1.

2 He hath blotted out the *hand-writing* against vs, & nailed it to his crosse: Col.2.14.

3 There is but one *Mediator* betweene God and man, the *Man* Iesus Christ: 1.Timoth.2.5.

4 Hee is the *Propitiation* for our sinnes: 1.Iohn 2.2.

Euch. May you not discharge veniall sinnes by your selfe?

Phil. No sinne is veniall, if wee regard Gods *infinite* iustice: Mat.5.28.1. Ioh.3.15. Numb.6.23. Psal.130.5. All sinnes are veniall, if we respect Christs *All-sufficient* merite: Rom.5.18.Psal.130.7.1.Ioh.2.1.

Euch. Doth not God remit the fault, and yet retaine the punishmēt for the fault?

Phil. In no case. 1 Hee will not pardon the

the debt, and yet keepe mee in prison for the debt.

2 The fault and the punishment for the fault are *Relatiues*, as the cause, and the effect; suppose the one, the other must be; take away the one, the other also is taken away: Genes. 2. 17.

3 Christ did not only take vpon him the guilt of sin; but also the punishment for sin: 1. Pet. 2. 24.

4 It were against Gods iustice, to punish that which he hath pardoned.

5 What mercie were this to forgiue a sinne, and yet to punish the same sinne?

6 Euen in ciuill contracts, if the Obligation be cancelled, the debter is acquitted.

7 How shall hee bee blessed that hath the pardon of his sinne, if hee bee punished after pardon of his sinne? Psal. 32, 1.

8 Being iustified by faith, I haue peace with God: I could not haue it if I might be punished.

9 Who shall lay any thing to the charge of the elect? It is God that iustifieth, who shall condemne? saith Paul, Rom. 8. 33.

10 This were to make Christ an imperfect Sauiour, which is against the word of God.

Ench. Was not *Dauids* sinne pardoned,

and yet be punished after for it? 2 Sam. 12. 13.14.

Phil. He was chastised by a Father, not punished by a Iudge: for corrections to Gods children, cannot properly bee called punishments: Psal. 103, 10. 1 Cor. 11. 32.

Euch. Why then was *Nebuchadnezzar* adui sed to redeeme his sins by repentance, and his iniquities by mercie to the poore? Dan. 4. 24.

Phil. You taught mee, that the Hebrew word translated by the Latine Translator, *Redeeme*, doth not signifie to *buy out*, but to *break off*: and this will make nothing for satisfaction.

Euch. What vse can you make of this?

Phil. That all popish commutation of eternall punishments, into temporall satisfactions, is vnlawfull: as *pilgrimages, fastings, whippings, Pater-nosters, invocation of Saints, almes, belles, purgatorie, pardons, Iubiles, workes of supererogation*, and such like: all which deuices are ouerthrowne by that one saying of S. Iohn, *The blood of Iesus Christ his Sonne, doth purge vs from all our sinnes*, 1. Ioh. 1. 7. This is proper to the elect, and is daily reuealed to them in the Word and Sacraments.

Euch. What is the condition of this petition?

Phil.

Phil. *As we forgiue them that trespasse against vs.*

Euch. Is our forgiuing of men a reason why God should forgiue vs?

Phil. No, it is not. For, God for Christs sake doth forgiue vs [1]: and if it were a cause then must the forgiuenesse of sinne proceed from our selues. [1] Ephes. 4. 32.

Euch. What then is it?

Phil. It is a *signe*, assuring vs that God hath forgiuen vs; and a *comfort* cheering vs, that God will forgiue vs; a *promise* binding vs to pardon our brethren; and a *Law* teaching vs, that if wee will haue God to forgiue vs, we also must forgiue others.

Euch. Why then is this condition added?

Phil. Not to teach God how he should forgiue vs, but to teach vs:

1 That hee greatly delighteth in this worke of mercie.

2 That hee may else say vnto vs, Why dost thou aske forgiuenesse of thy *Father*, when as thou wouldest not forgiue thy brother?

3 That as wee looke for a plenarie pardon at the hands of God: so wee should giue the like vnto all men: Matth. 6. 15. 7. 2.

4 That if wee would haue God forgiue

vs, so often as wee offend him; we also should forgiue our brother, so often as he offendeth vs: Luk. 17.4.

Euch. But because sin to man is heere called *debt*, how becomes man thus a debter to man, and how is this sinne called a debt?

Phil. **Not as it is a sin against God, and his righteous law, but as it is a trespasse done to man, either to his bodie by killing, or hurting it; to his goods, by stealing them; credit, by slandering of him; or to his chastitie, by defiling his neighbours bed.**

Euch. Why is this sin called a debt to mã?

g Rom. 13. 8 Phil. **1 Because we owe loue** g, **which is now broken.**

h Iudg. 21. **2 Because we owe punishment for doing wrong** h.

i Leuit. 6. 4 **3 Because wee owe satisfaction for the wrong done** i.

Euch. Is euery debt to man to be remitted?

Phil. **No, there is a debt of *Charity*, which we owe to our neighbour, and this debt wee must euer owe:** Rom. 13. 8.

Euch. How is man said to forgiue man?

Phil. **When hee doth pardon either the wrong done** k, **or the punishment appointed**

k Gen. 50. 21. l 2. Sam. 19 23. m Luk. 7. 42. **for the wrong** l, **or the satisfaction which the offender is bound to make** m, **or all of them**

as

as occasion is offered: Matth.18.32.

Euch. What things were obserued vpon this?

Phil. Three.

1 That man may forgiue man, and yet God will punish him [a]. [a] Acts 5.

2 That though man will not forgiue, yet God will, if the offender repent [o]. [o] Iohn 2.

3 That though God and man forgiue, the partie offending is to be punished [p]. [p] Leuit.5.24

Euch. What good commeth by forgiuing an offence?

Phil. By it: 1 I am like vnto God: Psalm.103.3.

2 I imitate good men: 2.Sam.19.23.

3 I haue much comfort by it: 1.Sam.25.31.

4 I shal banish malice out of mine heart.

5 I may with assured comfort, sue vnto God for mine owne pardon. Matth.18.6.14.

6 I shall cause mine enemie to loue me.

7 Then God wil auenge my cause: Prou. 25.21.

8 I shall be fitter for the Lords Supper: Matth.5.25.Gen.4.4.

Euch. May a man forgiue him that hath offended him, and yet sue him at the law?

Phil. He may not only sue his aduersarie; but pursue him to death, & yet forgiue him; for, vnlesse offendors bee punished, Gods glorie

q 1 Sam.15.9. Eccles.8.11 r Hos.5.10. Prou.11.14 s Prou.29.4 t Iudg.17.6 u Ier.12.17. Pro.24.24. x Rom.12.19.

glorie will be hindered q, iustice decayed r, the Common weale ruined s, and all men wronged t, and bad Iudges punished u.

Euch. What rules must you obserue in going to law?

Phil. 1 I must do nothing with a reuenging mind x.

2 I must take heed that I offend not the Church y.

y 1.Cor.6.2.2.

3 I must do it for the maintenance of peace z.

z Act.23.21

4 I must labor by it to better mine aduersarie a.

a Iam.5.19

5 I must not sue for each trifling matter b.

b 1.Cor.6.7

6 I must vse all other good meanes, and make law my last remedie c.

c Matth.18.29,31.

Euch. May the Magistrate punish a malefactor, and yet be said to forgiue him?

Phil. He may do it: for he is, 1 The Minister of God, to take vengeance of him that doth euill: Rom.13.4.

2 The offence which hee doth punish, is not against his person, but against the common wealth.

Euch. But when the flesh will tell you, that you must be reuenged, what cautions were giuen you to stay your anger?

Phil. You gaue me these cautions:

1 That

1 That I must consider, that it is Gods doing [d]. d 2.Sam.16 10.

2 That I have also wronged God and man [e]. e Eccl.7.20

3 That Christ hath forgiuen me more [f]. f Mat.18.32

4 That forgiuing is a dutie of loue [g]. g Col.3.13.

5 That I must not destroy him for whom Christ died [h]. 14. h 1.Cor.8.11

6 If I do not forgiue, I incurre Gods wrath [i]. i Mat.6.15.

7 That by forgiuing, I am like vnto God [k]. k Ephe.4. 31.32.

8 That it is my dutie to doe nothing through contention [l]. l Phil.2.3.

Euch. But if I must forgiue mine enemies, why did *Dauid* and others pray against theirs? Psalm. 54.7. Numb. 16.15. 2 Timoth.4.14.

Phil. They did so, not in malice, or desire of reuenge: but, 1 Upon a zeale to Gods glorie.

2 By the spirit of reuelation, knowing that such men were in truth cast-awaies, and vtter enemies to the truth of God.

Euch. What vse do you make of this?

Phil. 1 That I am bound to forgiue all persons [m], all sinnes [n], and at all times [o], when man offends me. m Col.3.13 n Pro.10.12 o Mat.18.22

2 That I must liue in peace [p], and labour p 2.Cor.13. 11.

labour to make peace [q].

[q] Mat.5.9. Rom.12.18.

3 That if I forgiue not, I curse my selfe [r].

[r] Mat.6.12.

4 That they hurt themselues, who leaue out this condition in the Lords Prayer, because they will not forgiue.

5 That it is a signe of grace to forgiue [s].

[s] Mat.18. 21.

6 That no man liuing in malice, can say the Lords Prayer as he ought to do [t].

[t] Mat.5.24.

7 That it is difficult to beleeue the forgiuenes of sins [u], because this petition hath a condition to perswade vs, annexed vnto it.

[u] Mark 9. 24.

8 That if they bee commended who forgiue their enemies, what shall become of them who prosecute, & persecute the Saints of God, by whom they receiue much good? Prou.11.11.

Euch. What do you heere bewaile?

Phil. 1 The corruption of my nature prone to sinne.

2 The burden of my sinne, which I my selfe can neuer beare.

3 That I feele not the want of Christ, who only can forgiue sinne.

4 That I am not so readie to forgiue men, as God is readie to forgiue me.

Euch. What things do you here pray for?

Phil. For three things.

1 For humiliation.

2 For Iustification.

3 For

3 For Reconciliation, and loue to men.

Euch. In humiliation what do you pray for?

Phil. 1 That I may see my sinnes.

2 That I may feele them.

3 That I may bewaile them.

4 That I may most earnestly craue pardon for them, seeing the burden of sinne is a most heauie burden.

Euch. How do you pray for Iustification?

Phil. That Christs righteousnes may be made mine, and my sinnes may be laid vpon Christ, for his mercies sake.

Euch. How do you pray for reconciliatiō?

Phil. That God would giue mee a heart to be reconciled to men, so as I may pardon them, and they me.

Euch. What things do you pray against?

Phil. I pray against blindnesse of mine, hardnes of heart, continuance in sin, and the least opinion of mine own righteousnes, that I should lightly regard Christ. And lastly against all hatred, by which I am kept from louing my brother.

Euch. What do you giue thankes for?

Phil. I thank God that he hath giuen me a sight and sense of sinne, and perswaded mee of the pardon and forgiuenesse of them in his Sonne; and that howsoeuer I sustaine many wrongs

wrongs at the hands of men, yet I can bee contented to forgiue thē as God for Christs sake hath forgiuen me.

Euch. Which is the sixth petition?

The sixth petition.

Phil. *And leade vs not into temptation; but &c.*

Euch. Why is it placed after the fourth petition, *Giue vs &c.*

Phil. To teach me, that if God giue me daily bread, I am subiect to be tempted with pride [a], and therefore must pray against it: and if he deny me daily bread, I am subiect to be tempted with despaire [b], and so must pray against it.

a Pfal. 30. 6. Leade vs not into temptation. b Pfalm. 22 1,2.

Euch. Why is it set after, *Forgiue vs our debts?*

Phil. That by this I may learne: 1. That forgiuenesse of sinnes and temptations are inseparable companions [c], and that such as are not acquainted with temptations, are as yet in the power of that strong man, who keepeth the house of a secure soule [e].

c Luke 22. 31, 32. d 2. Cor. 7. 5 e Luk. 11. 21

2. That as the former petition answereth to the first part of the covenant of grace, consisting in the remission of sinnes: so this is answerable to the second part, which consisteth in the writing of Gods law in our hearts, so as we shall not finally be overcome in temptation.

Euch.

Euch. Why are the godly led into temptation?

Phil. 1 To keepe them vnder, that they be not proud of Gods grace [f].

2 To winnow the chaffe of sinne from Gods corne [g].

3 That Gods power may appeare in mans weaknesse [h].

4 That his mercy may be seene in keeping them from a finall fall [i].

5 That they may be like Christ their head [k].

6 That they may acknowledge, that all strength is from God [l].

7 That by this they may knowe themselues for Gods children, who alone are so tempted, that they recouer in temptation [m].

Euch. What else doe you learne, that after prayer for pardon of sinnes you desire, not to be led into temptation?

Phil. I am taught that if I haue sinned and obtained pardon, I must take heede of a relapse into an olde sinne, or any practise of new [o].

2 That who so hath this gracious pardon, he can and shall resist sinne in the end; though, with Dauid and Peter, he be foyled in the beginning [p].

3 That forgiuenesse of sinnes and grace are

f 2. Cor. 12. 7.
g Luk. 22. 31.
h 2. Cor. 12. 9.
i Luk. 22. 32.
k Rom. 8. 29.
l 2. Cor. 3. 5.
m Psal. 37. 24.
o Ioh. 5. 14. & 8. 11.
p Tit. 2. 11. Cant. 5. 3. Iames 4. 7. 1. Cor. 10. 3.

are inseparable companions, and can be no more seuered, then light from the sunne, or heate from fire [q].

[q] Mark.7. 23.16.18. 2 Sam.15.19

Euch. Were you taught nothing else out of this order?

Phil. Yes, you taught me foure other instructions: all which (as you said) did arise out of this, that immediatly vpon the craving pardon for sinnes, wee doe in the next place desire not to be led into temptation.

Euch. Which are they?

Phil. 1 That he that hath grace can (in some sort) resist temptation, though he be foiled sometime with the same [r].

[r] 1 Cor.10. 13.

2 That forgiuenesse of sinnes, and perseuerance in grace, are inseparably united together [s].

[s] Rom.8.2.

3 That whosoeuer wanteth grace, cannot at any time resist temptation [t], though he refraine from some sinnes, to which he is indisposed [u]; for resistance is the combate betweene the flesh and the spirit [x].

[t] Rom.8.2. [u] Mat.6.20 [x] Gal.5.16.

4 That he that wanteth grace, if he be once foyled in temptation, cannot at all recouer himselfe [y]; for though the righteous fall and rise againe, yet the wicked (saith Salomon) shall fall into mischiefe [z].

[y] 1 Sam.16. 14. [z] Pro.24.16

Euch. But if wee bee perswaded of the pardon of our sinnes, why needs wee to pray,

pray, *Leade vs not into temptation?*

Phil. Sir, you taught me, that it is needfull for these reasons:

1 Because by nature man is prone to be tempted [a].

2 Because many are the allurements to tempt vs [b].

3 Because sinne is a deceitfull tempter [c].

4 Because Satan is a subtill, cruell, and diligent tempter [d].

5 Because it is only in the power of God to give man power to resist temptations [e].

Euseb. What is the summe of this petitiō?

Phil. That I may be delivered from two maine enemies of Gods grace, whereof the one is *Temptation*, the other is *Evill*.

Euseb. Do you make these words two petitions or one?

Phil. 1 Such as do make seuen petitions, do diuide this petition into two: but you diuided it as the most do into a petition, *Lead vs not &c.* And an explanation, *But deliuer vs &c.* In the former whereof, wee pray against euils to come; in the latter against euils present.

Euseb. May you not change these words, *Lead vs not*, into *suffer vs not*, *or let vs not be led into temptation?*

Phil. No, I may not; for, as God is tru-

a Gen. 3. b.

b 1. Ioh. 2. 16

c Heb. 3. 13.

d 1. Pet. 5. 8. 1. Chron. 21. 1

e Luk. 22. 31.

to harden mans heart and not to suffer it to be hardened, to blind mans eyes, and not to suffer them to be blinded; so is he said to lead man into temptation, and not to suffer him to be led.

Euch. Shew this by some places of Scripture.

Phil. Exod. 7.3. God hardned Pharaohs heart.

2 Sam. 24.1. God moued Dauid to number the people.

Esay 19.14. God mingled among them the spirit of error.

Rom. 1.16. God gaue them vp to vile affections.

2. Thessal. 2.11. God sent among them strong delusions.

In these and such like places, he is not said to suffer to be hardened, mooued, mingled, giuen, sent; but that he did harden, moue, mingle, giue vp, and send.

Euch. Tell me now what temptation is.

Phil. It is an enticement or triall of the mind, or heart to commit, or to see whether men will or not commit sinne, either by corruption of nature, enticements of the world, the policies of Satan, the forgetfulnes of Gods mercies, present afflictions, or the iust desertion of the Lord God.

Euch.

Euch. How is temptation taken in the Scriptures?

Phil. It signifieth these things:

1 Affliction, by which man is tempted to know what is in him [a].

2 Satãs trial which he makes of God [b].

3 Pans trial, which he makes of God [c].

4 Satans trial which he makes of mã [d].

5 Pans triall which he makes of man [e].

6 Gods triall which he makes of man [f].

Euch. How is man said to tempt God?

Phil. When hee beleeues not his word, seekes after new miracles, trusteth in outward meanes, prescribeth God a time and manner of deliuerance, is impatient at his corrections, murmureth at the prosperitie of the wicked, casteth himselfe into needlesse dangers, or burdeneth the faithfull with needlesse traditions: Psal. 78. 19. 20. 21. Iudith 8. 11. Mal. 3. 10. 14. Mat. 4. 6. Act. 19. 10.

a Iam. 1. 2.
b Mat. 4. 7.
c Psal. 95. 9
d Mat. 4. 4.
e 1. Cor. 7. 5
1. Thes. 3. 5.
f 1. King. 10. 11.
Mat. 22. 18.
Gen. 22. 1.

Euch. In regard of God and Satan, how many kinds of temptations are there?

Phil. Two: the one of probation, and so God tempteth vs: the other of seduction, and so Satan tempteth vs. Deut. 8. 2. Matth. 4. 2. 2. Cor. 11. 14.

Euch. What meanes doth Satan vse to tempt man?

Phil. He vseth, or rather abuseth:

f Iam.1.14. 1 The corruption of nature f.
g 1.Ioh.2.16. 2 The enticements of the world g.
h Deut.29. 29. 3 The hope of Gods mercies h.
i Eccl.16.22. 4 The neglecting of Gods iudgements i.
k Psal.73. 2.3. 5 Examples of the wicked k.
e Matt.4.3. 6 Want in aduersitie e: by all which hee will subdue vs in temptation, vnlesse God in his mercie giue vs power to resist.

Euch. Now tell me how God doth leade man into temptation?

Phil. He doth this, 1 By ceasing to support, not the nature of man, but his grace in men f.

f Psa.19.13. 2 By deliuering him to his owne lustes, when the first grace is not sufficient to helpe him g.

g Rom.1. 24. Psal.107. 3 By giuing him into the power of Satan, so as he may tempt him to commit grieuous sinnes h.

h 2.Sam.24 4 By blindfolding him, and hardening him in such sort, as that hee shall make no conscience of sinne i.

i 2.Sam.12. *Euch.* Is God then the author of sinne?

Phil. God forbid; for thou art a God that hatest iniquitie, saith the Prophet Dauid k. and God tempteth no man, to wit, vnto sin, saith the Apostle Iames l.

k Psalm.5 l Iam.1.13. *Euch.* But how is God freed frō being the author of sin, seeing he is an actor in sinning

Phil.

Phil. Well euery way, if we can learne to distinguish, betweene the action it selfe and the staine, or disorder that is in the action.

Euch. Is God the author of euery action?

Phil. Yes verily, for, in him we liue, we moue, and haue our being [m]. m Act.17.

Euch. And can he work in a sinfull action, and not be the author of sin in that action?

Phil. Doubtlesse he may: for the doing of a thing, it proceedeth from the Creator [n], the euill doing it comes from the creature [o]. n 2.Sam. 24.1. o 1 Cr.13.23.

Euch. Can you shew this by some comparisons?

Phil. I remember you taught me this, by these which follow. The Sun beames light vpon a carion: that it smelleth, the Sunne is the cause: that it smelleth ill, it selfe is the cause. A man spurreth forward a lame horse; that the horse goeth on, the rider is the cause; that he limpeth on, himselfe is the cause. A musician playeth vpon an vntuned or broken instrument: that it soundeth, the Musician is the cause; ß it soundeth ill, it selfe is the cause; and ß like may be said of many other things.

Euch. But why doth God tempt some, and they recouer in temptation; and doth also tempt others, & leaues them in temptation?

Phil. Do you a man aske this of me, who am but a man? let vs both learne the an-

Rom. 9. 20. swere, of the Apostle Paul: O man, who art thou that disputest with God? He finds such euill, and leaues them so, hee is bounden to none to giue him grace, his iudgements are vnsearchable, his waies past finding out p, and we are all as clay in the hands of ye Potter, he may make vs of what fashiō he wil q. The Sun doth harden the clay, and softens the wax, & no man must aske a reason thereof.

p Rom. 11. 33.

q Isai. 45. 9.

Euch. How may God bee said to tempt man?

Phil. 1 By afflictions, as he did the Israelites r.

r Deut. 9. 3. Iudg. 2. 12. s Gen. 12. 1 t 2 Sam. 12. u Gen. 3.

2 By cōmandemēt, as he did Abraham s.

3 By prosperitie, as he did Dauid t.

4 By offering obiects, as he did Euah u: and as masters vse to trie the fidelitie of seruants, by laying money in some corner, to trie them.

Euch. That this may be knowne the better, shew mee how you were taught, ye each man is said to harden himselfe, Satan is said to hardē man, & God is said to hardē man v.

Phil. Man hardens himselfe, when he refuseth grace x.

x Psal. 95. 8

Satan hardēs man to presume of grace y.

y 2. Cor. 4. 4

God hardens man when hee giues not grace, though hee offer vnto him all the meanes of grace *.

* Deu. 2. 30 Acts. 28. 26.

Euch.

Euch. Are not mercies and iudgements able to bring man to God, without the especiall grace of God?

Phil. No, they are not; but as the highway, the more it is troden vpon the harder it is, till the raine moisten it; and the Stiddie, the more it is beaten vpon, the harder it is, till the fire soften it: so the heart of man, the more it is troden and beaten vpon by mercies and iudgements, the worse it is [a], till God by the dew of his grace moisten it, and the fire of his spirit soften it [b].

Euch. Shew me some other reasons then you did before, why God doth thus tempt and harden man.

Phil. He doth it to these ends:

1 To humble them, that they may see themselues [c].

2 To chastise them for former sinnes [d].

3 That his grace in them may appeare, as gold in the fire [e].

4 That they may see their owne weaknes and impatience [f].

5 That they may take more heede hereafter [g].

6 That more earnestly they may pray to God for assistance [h].

Euch. What vses can you make of this doctrine of temptation?

a Isai. 26. 10 Ezo. 10. 27.

b Ezech. 11 19. Isai. 44. 3. Matt. 3. 11.

c Eccl. 3. 10.

d 1. King. 11. 9.

e 1. Pet. 1. 7.

f Luk. 22. 61. 62.

g Psa. 119. 67.

h 2 Cor. 12. 8.

Phil. I learne first the incomprehensible
i Psa.145.17 puritie of God, who can worke in sin, without sinning i.

2 That Satan can go no further in tempting, then God will give him leave k.
k Luke 22. 31.

3 That I must not pray absolutely against temptations, but that I be not overcome in temptation l.
l Matt. 26. 39. 2. 31.

4 That by nature wee are all Satans bondmen m, till such time as God free vs from temptation n.
m Rom. 7. 14.
n 1. Cor. 10. 13.

Euch. Seeing God tempteth many waies, tell me how he tempteth by prosperitie and riches?

Phil. By this he tries man:

1 Whether hee will consider how hee comes by them o.
o Eccle. 6. 2. Ezec. 28. 4.

2 To whom the continuance of them is promised p.
p Psa. 112. 3.

3 To what end they are given vnto him q.
q Luke 16. 9

4 Whether he will thinke of the mutabilitie of high places r.
r Dan 4. 30

5 Whether he will meditate of the fearfull downe-falles of such, as haue not vsed Prosperitie well s.
1. Tim. 6. 17
s Heb 7. 10. Luke 12. 20.

And 6 That it is a part of great felicity, not to be ouercome of felicitie t.
t 1. Tim 6. 9 Pro. 10. 22.

Euch. How doth God trie vs by that late deliuerance

deliuerance from that vnnaturall conspiracie against our King and countrey by Gunpowder? Ann. Dom. 1605. Nouem. 5.

Phil. 1 Whether wee will acknowledge it [u].

2 Whether we will be thankfull for it [x].

3 Whether we will keepe a memoriall of it [y].

4 Whether we will pray more earnestly for our King, and Countries preseruation [e].

5 Whether wee will desire the conuersion or confusion of those our enemies [a].

6 Whether we will be more obedient to God, than before, lest a worse thing happen to vs [b].

7 Whether wee will detest that cruell cacolique religion, which eateth her god, and killeth her gouernours, and thirsteth after blood, especially the blood of Princes [c].

8 Whether wee will loue and embrace more earnestly our Christian religiō, which teacheth obedience, and practiseth it, euen to such gouernours as are bad [d], though their Catholike Apologie slander vs with the contrarie.

Euch. How doth God tempt men by aduersitie?

Phil. Whether we will thinke, 1 That godly men haue been so tempted [e].

2 That

u Psa. 18. 48

x Vers. 49.

y Hest. 9. 27.

e Psal. 10.

a Psa. 58. 6. 7. 8. 9. 10.

b Ioh. 5. 14.

c Reu. 17. 6

d Pro. 24. 21 Ier. 27. 9. Rom. 13. 2. 1 Pet. 2. 13. 14. Beda. 10. 20 D. Bilsons & D. Mor. 16. books of obedience.

e Iam. 5. 11.

2 That it is Gods furnace to trie our faith [f].

f Psa.66.10 Dan.3.25.

3 That it is Gods medicine to purge our sinnes.

g Iob.23.2.

4 That wee must not declame against God [h].

h Psa.32.13 Iob.3.2.

5 That wee must more meditate of heauen [i].

i 2.Cor.4. 17.5.1.

6 That if we feele not the Sunne rising of Gods grace, we must not thinke that it is set for euer [k].

k Psa.11.24 77.7,8,9.

7 That wee must endure all kindes of temptations, whether of bodie by sickness, or soule by sorrow, or our person by imprisonment, or state by pouertie, or name by contempt, &c [l].

l Ham.1.12.

Euch. But to come to mans temptations: What if man tempt you to Popish religion, how must you resist this temptation?

Phil. By considering, that that religion can bee no good religion, 1 Where the Scriptures are not knowen [m].

m Mat.22. 29. Iohn 5.39. Psalm.1.1. 119.9.10.4

2 Where Images are worshipped [n].

n Exo.31.1.

3 Where a peece of bread is adored [o].

Deut.27.15.

o 1.Cor. 11.24.

4 Where Saints are inuocated [p].

5 Where ignorance is commended [q].

p Isa.63.16, Mat.15.24.

6 Where Purgatorie is maintained [r].

q Pro.19.2. Iohn 17.3.

7 Where Christs merit is mangled [s].

r Mat.25. 46.

8 Where subiects are so freed from allegeance

s Heb.13.8

geance to their Soueraigne, that if he be not a Romanist, it shal be as meritorious to kill that King, as to eate their god [t].

9 Where marriage is prohibited [u].

10 Where such soueraigne power is giuen to one man (the Pope) as that he may determine the true sense of all Scripture [x], define all causes of faith [y], call Councels [z], excommunicate any person [a], depose any King [b], forgiue sinnes properly [c], decide all causes brought to Rome by appeale [d], and make such lawes as shal bind the cōscience [e], all which is giuen to the Bishop of Rome: but is derogatorie to the Kingly, Propheticall, and Priestly offices of Christ.

t. 1 Sam 24. 6. 2 Sam. 1. 24. 15.
u Heb. 13. 4.
x Luk. 24. 32.
y 2. Tim. 13. 16.
z. Acts 15. 6.
a 1. Cor. 5. 4
b Pro. 8. 15. Dan 4. 34.
c Isa. 44. 22 Psalm. 32. 2. Matth. 9. 2.
d Luk. 12. 14
e Iam. 4. 12.

Euch. What if you be tempted to forsake the Church, because of some abuses supposed in the Church? how must you resist that temptation?

Phil. By considering, that a child is not to be forsaken because it is sicke, nor a bodie neglected, because it is diseased: and that Christ and his Apostles did not depart from the Churches, though there were amongst thē many abuses, and the most of thē greater then bee amongst vs, who haue the Word purely preached, and the Sacraments rightlie administred.

As in the Church of Corinth. 14. seuerall errors: as appeareth in the first Epistle.

If

That you may neuer depart frō vs to the of the Schismatical separation, consider:

1 That before Browne, they can bring no one learned man that euer did write of, or defend their opinion.

2 They can shew none before that time, that euer did suffer for that opinion.

3 They of that separation will not liue in any reformed Church in the world.

4 All reformed Churches condemne them as Schismatickes.

5 They are verie troublesome to the Christian Magistrate wheresoeuer they liue.

6 Obserue how for matters of small moment, they excommunicate one another; the father deliuering the sonne, and the sonne the father, ouer vnto Satan.

7 Note the varietie of strange opinions amongst them, & you shall hardly find one of their Ministers agrée with another, but each of them are broachers of strange doctrine.

8 If you obserue but the spirit of these men, you shall truly see it is not an humble, but a rayling spirit.

9 Many of them stand more vpon their outward discipline then that they may be a discipline to themselues.

10 Suspect your owne iudgement, sus-

pend

pend your sentence, seeke peace, bee not credulous, looke as well vpon good things, as those euils that are amongst vs, and I hope you will neuer depart from vs.

Euseb. To come againe vnto Satans temptations, what must you do to resist them?

Phil. I must labour, 1 Not to be ignorant of his enterprises.

2 To watch ouer my selfe continually [g].

3 To resist him by the shield of faith [h].

4 To subdue him by ꝑ swoꝛd of ꝑ spirit [i].

5 To be perswaded that hee will neuer cease [k].

6 To thinke of my danger if I fall [l].

7 To consider how I may hurt others if I fall [m].

8 That by falling I may deny my God [n]

9 That I shall bee rewarded if I continue [o].

10 That by prayer I shall haue power to resist him [p].

Euseb. These rules indeed are generall: but what if he tempt you to the sinne of couetousnesse, what remedies must you vse?

Phil. I must meditate, 1 That God hath taken vpon him to be my careful protector [q].

2 That this sin is the roote of all euill [r].

3 That euery couetous man is an idolater [s].

g Matt. 26. 41.
h Eph. 6. 16
i Eph. 6. 17.
k 1. Pet 5. 8.
l 1 Cor. 10.
m 2. Sam. 12. 14.
n Luk. 22. 61.
o Rom. 2. 7. 11. 17. and chap. 5. 5. 12. 12.
p Eph. 6. 18.
q Psa. 23. 1.
r 1. Tim. 6. 10.
s Colos. 3. 5

4 That

4 That my life stands not in abundance [z].

5 That Christ & his disciples were poor [a].

6 That I shall carrie nothing with me [b].

7 That I must giue an account of my getting [c].

8 That it will hinder me in the seruice of God [d].

9 That rich mē come hardly to heauē [e].

10 That by riches I am most subiect to be spoiled [f].

11 That they make a man vnwilling to die [g].

12 That they may bee taken away from me [h].

13 That many woes are denounced against rich men [i].

Euch. What remedies haue you against the temptation of pride?

Phil. I must meditate: 1 That I must not be proud, because I haue all things of gift [k].

2 That God resisteth the proud [l].

3 That it hindereth a greater largesse of grace [m].

4 That I am but dust and ashes [n].

5 That pride cast Satan out of heauen [o].

6 That if it be in apparell, I haue more occasion to be humbled for my shamefull nakednesse [p].

7 That

[z] Luk.12.15.
[a] Mat.8.20 4.11.
[b] Iob 1.21. 1.Tim.6.7.
[c] Luk.16.2.
[d] Luk.14. 18.19.
[e] Luk.18. 24.
[f] Ier.32.16
[g] Eccl.41.1
[h] Pro.23.5.
[i] Amos 6.1. Luk.6.24. Iam.5.1,2,3
[k] 1.Cor.4.7
[l] 1.Pet.5.5.
[m] Luke 18. 14.
[n] Gen.18.27
[o] 2.Pet.2.4
[p] Gen 3.25. 37.

7 That Christ left me an example of humilitie [m].

8 That by this I make others to contemne me [n].

9 That it argues a sonne of the diuell [o].

10 That others, yea many vnreasonable creatures, haue more excellent gifts then my selfe [p].

11 That pride is the causer of contentions [q].

12 That proud men are far from reformation: Seest thou (saith Salomon) a man wise in his owne eyes, there is more hope of a foole then of him [r]: and, a proud heart is Palace for the diuell.

Euch. What remedies haue you against the temptations of adulterie?

Phil. I must meditate heere, 1 That God sees me [s].

2 That God can punish me [t].

3 That he will punish me [u].

4 That I am a member of Christ [x].

5 That adulterers shal not inherite heauen [y].

6 That such people seldome repent [z].

7 That such a thing should not bee done in Israel [a].

8 That it made Salomon to commit Idolatrie [b].

9 That

m Matth. 11.29.

n Hest. 3.2.

o *Humilitas signum electorum, superbia reproborũ.* Hieron.

p *Præstat aranea tacta, &c.*

q Pro. 13.10

r Pro. 26.12

s Pro. 5.21.

t Gen. 20.3

u 2. Sam. 12. 11.12.

x 1. Cor. 6. 15.

y 1. Cor. 6.9

z Prou. 7. 26.27.

a Deut. 23. 17,18.

b 1. King. 11.4.

9 That for the whorish woman, a man is
c Pro. 6.26 brought to a morsell of bread [c].

10 That I doe not as I would bee done
d Mat. 7.12 to [d].

11 That I wrong the Church and com-
mon-wealth, by obtruding to both a bastard-
h For neither can know their true children. ly generation [e].

12 That as by this I endanger my soul,
so must I needs decay my bodie, and when I
am dead, leave a blot behind me, which never
f Prou. 6. 32. 33. can be wiped out [f].

Euch. What remedies have you against the temptation of gluttonie & drunkennes?

Phil. Heere I must meditate, 1 That Salomon commands me, at great tables, to
g Pro. 23.2. put my knife to my throate [g].

2 That by these I make mocker of my
bodie, by too much drinke, and my stomacke
h Luk. 21. 34. but a strainer, by too much meate [h].

3 That I abuse that which might doe
i Mat. 24. 45. good to the poore [i].

4 That I abuse the good creatures of
k Eph. 5.18. God [k].

5 That all ciuill nations haue detested
l Hest. 8.10. these sinnes [l].

6 That by them I am vnfit for Gods ser-
m 1. Cor. 10 7. uice [m].

7 That I bring vpon my bodie diseases
n Pro. 23. 29. [n].

7 That

8 That I am vnfit to keepe any secret [o]. for drunken porters keepe open gates, and when the wine is in, the wit is out.

o Secreta recludit.

9 That I am a scorne to the sober [p].

p Gen. 9. 22.

10 That these sins are the maine instruments of other sinnes [q].

q Pro. 23. 33

11 That I must fall into the Physitians hands [r].

r Eccl. 38. 15

12 That I may in them commit some such sin, as may cause me to fall into the censure of God, and Gouernours [s]: and since Christ tasted gall and vinegar for me, why should not I abstaine from surfeting, and drunkennes for him? He that desireth Christ, and feedeth on him, will not greatly regard of how dainty diet he maketh such vile meat as after must be cast into the draught.

s Gen. 19. 33

Euch. What remedies haue you against the temptation of enuie?

Phil. I must meditate, 1 That mine eye must not be euil, because Gods eye is good [t].

t Matt. 20. 15.

2 That God may dispose of his owne as he list [u].

u Matt. 20. 15.

3 That enuie is a note of a bad man [x].

x Gen. 26. 14.

4 I must be glad at the good of others [y].

y Act. 11. 18.

5 Moses and Christ, and other good men, were glad when they heard of others excellencie [z].

z Num. 11. 29. Matt. 11. 29 & 1. Cor. 12. 18.

6 God will not haue all alike [a].

b1.Ioh.3.15 7 It is a means to murder our brother [b].

c Iam.3.14. 8 It is a fruit of the flesh [c].

15. Gal.5.21. 9 It hindreth vs from doing good to o-

d Gen.37.4 thers [d].

10 It is the greatest torment to a mans

e 1.Sam. 18.9. selfe [e].

11 Though our brother excell vs in one

f 1.Cor.12. 21. thing, yet we do him in another [f].

12 God euen hateth, and curseth the en-

g 2.Sam.12 18. uious [g].

Euch. What remedies haue you against idlenes in your calling?

Phil. I must meditate, 1 That God

h Gen.3.19. commandeth all men to labour [h].

2 That Euah fell in Paradise by idle-

i Gen.3.6 nesse [i].

k Ezec.16. 49. 3 That it was one of the sins of Sodom [k].

4 That it is a cushion for Satan to sleepe

* *Ocium pulninar diaboli.* on [*].

5 That labour puts Satans assaults a-

p 2.Sam. 11.2. way [p].

6 That idlenesse consumeth the bodie [q].

q Standing waters soone putrifie. 7 That a slothfull hand maketh poore, as

r Pro.10.5. & 24.34. a diligent hand maketh rich [r].

8 Without diligence we cannot prouide

f Pro.31. for a familie, or the time to come [f].

9 All creatures, euen to the pismire, are

t Prou.6.6. diligent [t].

u Iohn.5.17 10 God our Father is euer working [u].

11 By

11 By it we may be able to do good to others [x].

[x] Eph.4.28

12 All good men haue laboured in a calling. And why haue people handes, and wits, but to vse them: and the more both are vsed, the better they are.

Euseb. What remedies haue you against impatience in afflictions?

Phil. I must meditate, 1 That naked I came into this world, and naked I must returne againe [y].

[y] Iob 1.21.

2 I must remember the afflictions of Iob, and what end God made of them [z].

[z] Iam.5.11.

3 That the patient abiding of the righteous shall be gladnesse [a].

[a] Pro.10.28

4 That God hath a stroke in afflictions [b].

[b] 2.Sam. 16.10.

5 That they are nothing, to the ioyes of heauen [c].

[c] 2.Cor.4. 17.

6 That I haue deserued more [d].

[d] Psal.119. 75.

7 That they will tend to my good [e].

[e] Psal.119. 71.

8 That in this world wee must haue tribulations [f].

[f] Ioh.16.33.

9 That murmuring is a signe of a bad child [g].

[g] Hebr.12. 7.8.9.

10 Christ said, not my will, but thine be done [h].

[h] Matt.26. 39.

11 Many of Gods seruants haue endured more [i].

[i] Hebr.11.37

12 That Gods children haue been readie
k Act.21.13 to suffer [k].

Euch. But what remedies haue you, if Satan tempt you to despaire of Gods mercie?

Phil. I will say vnto him, auoid Satan and will enter into this meditation:

1 I was by Baptisme receiued into the Church, and it hath been to me the lauer of
l Tit.3.5. regeneration [l].

2 I once heard and beleeued his word,
m 1 Cor.1. 24 & therefore I shal stand euer by this faith [m].

3 Mine election is in Gods keeping, and
n Eph.1.4. therefore Satan can neuer steale it away [n].

4 The calling of God is without repen-
o Rom.11. 29. tance: for, whō he loueth, he loueth to y end [o].

5 I know by my loue of the brethren, that
p 1 Ioh.3.14 I am translated from death to life [p].

6 I am sorie, that I can be no more sorie for my sinnes, and this to me is an argument
q 2 Cor.7. 10. of faith [q].

7 I desire to beleeue in Christ and to run
r Mat.9.24 2 Cor.8.12 Psal.119.5. the waies of his Commandements [r].

8 Christs merits are greater then my
s 1 Ioh.1.29. 1 Ioh.2.1.2 sins, and he is the propitiation for my sins [s].

9 Though the righteous fal, he shal rise
t Psa.37.24 Prou.24.17 againe, for God vpholdeth him w his hād [t].

10 The Spirit doth, though very weak-
u Rom.8. 16. ly, witnes to my spirit y I am Gods child [u].

11 I hate sin, with an vnfained hatred
x 1 Ioh.3.9 [x].

12 I

12 I loue all good things as well as one, and hate all euill as well as one [y]: and I can be contented to be dissolued, & be with Christ, & to say, Come Lord Iesus come quickly [z]. [y] Psal.119.6 104. [z] Phil.1.23. Reu.22.20.

Euch. Yet Satan will tempt you to presume of Gods mercies: what remedies must you here vse?

Phil. I must meditate against this sinne:

1 That God bids mee not bee high minded [a]. [a] Rom.11. 20.

2 That securitie destroyeth more then anie sinne [b]. [b] Luk.17. 26.

3 That hee is blessed, who feareth alwaies [c]. [c] Pro.28.14

4 That I must worke out my saluation with feare and trembling [d]. [d] Phil.2.12

5 That as God is a God of mercie, so is he also a God of Iustice [e]. [e] Deut.29. 20.

6 That the more I presume, the more subiect I am to fall [f]. [f] Luk.22. 31.32.

7 That it is Satans maine weapon to banquish me, God is mercifull [g]. [g] Rom.6.15

8 That euen Dauid prayed to bee kept from sinnes of presumption [h]. [h] Psa.19.13

9 That the longer I continue in sinne the more hardly I can leaue them [i]. [i] 2.Sam.7. 16.

10 That if once God call me, I must vndo all I haue done before [k]. [k] Rom.2.6. Rom.6. 21.

11 That then I must shedde manie a

Psalm.32. Luk.22.62 bitter teare for my sinnes[l].

12 That by going on, I heape to my selfe
m Rom.2.5 wrath, against the day of wrath[m]: and therefore haue we need in this, and all the former assaults of God, men, and diuels, to pray. *Lord lead vs not into temptation.*

Euch. Which is the explanation of this petition?

But deliuer vs from euill. Phil. *But deliuer vs from euill.*

Euch. What do you pray for in these words?

Phil. That I, and all Christians may be freed from the power of Satan, sin, the flesh and the world: so that being thus preserued, we neither shall, nor may not fall, or so bee deliuered from euill, that wee may not fall quite away by any temptation.

n Mat.13. 19. *Euch.* Do you not by euill, vnderstand only the diuell, who is called *That euill one*[n]?

Phil. No. I do not, though temptations come principally from him: but by euill you said, I must vnderstand all my spirituall enemies, according to that of the Apostle Iohn,

o1.Ioh.5.19 The whole world lieth in euill[o].

Euch. Tell me more plainely, what you heere meane by *Euill?*

Phil. I vnderstād by it: First, *Satan*, 1.Ioh. 2.14. Secondly, *Sin*, Rom.12.9. Thirdly, all *Euils*, which may any way hurt vs, as *Warre*, *Plague*,

Plague, Famine, Offences, Heresies, Schismes, Errors, Seditions, &c. Fourthly, euill *persons*, be they *Turkes, Iewes, Heretiques, Schismatiques, Atheists, Seducers,* &c. Fifthly, Eternall and euerlasting *Death*, which is the most fearfull euill of all.

Euch. How many waies doth God deliuer vs from euill?

Phil. Twelue waies: 1 By preseruing vs from committing sinne [p].

2 By freeing vs from iudgements due vnto sinne [q].

3 By keeping vs from the hurt of sinne and afflictions [r].

4 By turning all those sinnes which we commit, and the afflictions which wee sustaine, to our good [s].

5 By bridling Satan that he cannot subdue vs [t].

6 By giuing vs his holy Spirit, that by a liuely faith, we ouercome all euill [u].

7 By no meanes [x].

8 By small meanes [y].

9 By ordinarie meanes [z].

10 By extraordinarie meanes [a].

11 Contrarie to all meanes [b].

12 By Christ Iesus, who ouercame the world, by obeying; the flesh, by suffering; and the diuell, by triumphing ouer him in

p Gen. 20. 6

q 2. Sam. 12. 13.

r Psal. 91. 13

s Psal. 51. 1. 119. 67. 71.

t Rom. 16. 20.

u Rom. 8. 2. 1. Iohn. 5. 4. 1. Pet. 5. 9.

x Matt. 4. 2

y 1. Kin. 4. 3

z Ios. 5. 12.

a 1. Kin. 6. 16

b Dan. 3. 25

his Crosse: Ioh.16.33.1.Pet.4.1.Col.2.15. and this is the comfort of all Christians: Psalm.91 1.

Euch. What meanes must you vse to deliuer your selfe from euill?

Phil. I must, 1 Auoid the companie of euill persons: Prou 1.10.Genes.39.10.

2 Not liue in places where euill is practised, though I may gaine much by it: 2.Cor.6.17.

3 I must take heede of euill speeches, which may corrupt mee others: Eph.4.29.

4 I must hide Gods word in mine heart that I do not sinne against him: Psal.119.11.

Euch. Why are these words added as an explanation to this petition?

Phil. To teach me, that when I am deliuered from euill, I may be sure not to be led into temptation, for euill is the cause of all temptations [c]: which being taken away, the effect ceaseth.

c Iam.1.13

Euch. What must we do to be deliuered from the diuell?

Phil. We must, 1 Put on the whole armour of God [d].

d Eph.6.11.

2 Cor.10.4

2 We must know how to vse [e] armour.

e Verse 3.

3 We must walke warily, that he do not circumuent vs, and be neuer out of our calling [f].

f Eph.4.15. 2.Sam.11.2

4 We

4 We must euer seeke to feare and serue God g.

5 Wee must know, that Christ is our Captaine and deliuerer h.

6 We must meditate of the miserable estate of such as are ouercome by the diuell i.

7 We must take his weapons from him, which are our flesh: Gal. 5.17.1. Pet.2.11. and the world: 1.Ioh.2.15.Iam.4.4.1 Ioh.5.19.1.Cor.7.31.

8 Wee must pray as Christ teacheth vs, *Deliuer vs from euill*, and as Paul did, 2.Cor 12.9.

Euch. What wants do you bewaile in this petition?

Phil. 1 The rebellion of our wicked nature, by which we resist the Spirit of God k.

2 Our readines in each little temptation, to yeeld vp our selues to the committing of sinne l.

3 That we cannot enough mourne for the remnants of our bondage, by which wee are kept in the power of Satan m.

4 That so many fall by Satans temptation n.

5 That we cannot here get mastery ouer our owne corruptions o.

6 That wee loue so this spirituall Bo-

dom,

g Psal 2 11. Prou 28.14

h Ioh 16.33

i Luk.11.26

k Rom 7. 14.&c.

l Luke 22. 45.46.

m Ro.7.24.

n Psalm 119 vers.136.

o 2.Cor. 12.8.

dom, in which we are subiect to, and fall by
p Ga.19.16 temptation p.

7 The tyrannie of Satan our aduersarie,
q Mat.9.22 going about each way to subdue vs q.

Euch. What things do you heere pray against?

Phil. I pray, 1 Against temptation, as it may be a meanes to draw men from God, and cause them to commit sinne r.
r 2.Cor.12.7.

2 Against afflictions, as they are punishments of sinne, curses from God, motiues to impatience, or meanes to make me to take
s Pro.30.9. Gods name in vaine s.

3 Against desertion, that God would not leaue me; or if he do, that hee would not leaue me ouer long, by withdrawing from
t Psal.119.8. his former, a second grace of the Spirit t.

4 Against all future relapse into sinne, Gods hardening my heart, blinding of mine
2.Tim.4.10 eyes: backsliding from the truth, either in part or in whole: all sorts of iudgements, temporall, or eternall: And what hurt soeuer may befall me, either by prosperitie, or aduersitie.

In a word, I pray against the assaultes of Satan, the enticements of the world, the societie of the wicked, and that corruption which may surprise me by mine owne flesh.

Euch.

Euch. May not a man pray for temptations and afflictions?

Phil. Though both of them may bee oftentimes good for vs, yet because that good is an accidentall good, and wee know not how wee shall beare temptations if God sendt hem, therefore it is not meete to pray for them. Therefore, such as wish to bee poore, that they might loue heauen better; or blinde, to meditate of heauen better; or any way miserable, that they might not loue this world too well; they haue no great warrant out of Gods word. To these wee may adde such as pray for death, and will not waite Gods leasure, till hee take them out of this world.

Euch. What doe you heere pray for?

Phil. I pray for grace to resist, and perseuerance, when I am tempted: and that, to this purpose, I may put on the whole armour of God, as, the girdle of veritie, in soundnesse of doctrine; the brest plate of righteousnesse, in integritie of life; the shoes of preparation of the Gospell of peace, which are to be worne by patience in afflictions; the sheild of faith to resist Satans assaults; the helmet of saluation, which is the life of eternitie; and the sword of the Spirit, which is the word of God. I pray also

Ephes. 6. 16.

also here, that all our afflictions may be turned to our good, that wisdome may be giuen vs to preuent our persecutors, that I and others may bee patient in aduersitie, humble in prosperitie, and that our sinnes may turne to our good, by reuealing our corruption in being ready to fall, discouering our inabilitie of our selues to stand, detesting our nature so prone to impietie, renouncing al confidence in our own strength, and casting our selues vpon Gods power in temptation: yea that by them we may see Satans malice in tempting vs, and Gods great mercie in recouring vs: and finally, that being once recouered in temptation, we may pitie and comfort such as be tempted.

Euch. What things do you giue thankes for?

Phil. That in the former things which I haue prayed for, God hath made mee able so to resist, and that neither Satan nor the world, nor my flesh, hath so subdued me, but that I am able to rise againe.

Euch. Which is the third part of this petition?

The third part of the Lords praier.

Phil. *For thine is the kingdome, the power and the glorie, for euer and euer.* Which words are a reason of al the former, by which wee are moued to craue all the former blessings

sings at the hands of our God.

Euch. Why doth *Luke* leaue out this clause?

Phil. Either because the Euangelists did not binde themselues to a precise forme of words, or because this praier was vttered at two seuerall times by Christ in a seuerall manner, leauing out not onely this clause, but the third petition wholly, the explanatiō of the sixt, and changing some words which are in Matthew. But wee haue no warrant to do the like, as (the vulgar Latin translation and) the Rhemists do euen in the Gospel of Saint Mathew: being bold to mangle the Lords prayer, as they are to leaue out the second commandement.

Vide Bezam in cap. 11. Luca.

Euch. Why is this conclusion added?

Phil. To teach, 1 To pray vnto him who is able to heare vs [a].

2 To pray in faith to him that wil helpe vs [b].

3 To pray in feruencie, as desirous to be holpen [c].

4 To pray in humilitie, because all is of God [d].

5 To pray in thankfulnesse, because al is from God [e].

6 That in euery petition wee must haue this conclusion in our mindes.

a 1. Chron. 6. 21. Ephes. 3. 20
b Iam. 1. 6.
c Mat. 15. 22
d Psal. 102. 17.
1 Chro. 29. 14.
e 1. Chron. 29. 13.

Euch.

Euch. Why is it set after the last petition?

Phil. To confute Satan in his greatest temptations. He that he might withdraw vs from the kingdome of God, will perswade vs, as he would Christ, that al power is his, Matth. 4. but we, that we may not yeeld to this his assault, are here taught that the kingdome is Gods.

Euch. What doe you meane by these words, *thine is the kingdome?*

Phil. Euen that which Dauid meant, when hee said, Thine, O Lord, is greatnesse, power, and victorie and praise, and all that is in heauen and in earth is thine, thine is the kingdome, and thou excellest ouer all. 1. Chro. 29. 11.

Euch. Why is the kingdome said to bee Gods?

Phil. 1 Because he made all [f].
2 Because he possesseth all [g].
3 Because he commandeth all [h].
4 Because he disposeth all [i].

f Gen. 1. 1.
g Psal. 24. 1.
h Psal. 114. 7.
i Dan. 4. 31. 32.

Euch. What doe you learne out of this?

Phil. That I may with confidence pray vnto him, because as Kings will prouide for the bodies and soules of all their subiects, so God my King, will prouide for me.

2 That I must be gouerned by him, as a subiect must by his owne Soueraigne.

3 That

3 That no superior power can doe mee hurt, vnlesse hee haue commission from aboue.

4 That all Princes must giue accoūt to this King: & therfore should not say with the wicked in the 12. Ps. Who is Lord ouer vs?

Euch. But haue not other princes their kingdomes?

Phil. Yes, they haue, and in them do rule, and for conscience sake must euer be obeyed: yet they rule by, and in, and through this king [k].

k Prou. 8. 15 Dan. 2. 37. Reuel. 20.

Euch. From whom haue they this authoritie?

Phil. From Christ, as hee is the second person in the Trinitie, not as he is mediator betwixt God and man: For so (his kingdom beeing spirituall) hee hath no vicar vpon earth. And herein is the true difference betwixt the supremacie of Princes, and the Popes supremacie.

Euch. How many properties are there of this kingdome?

Phil. Three: it is a powerfull kingdome, Thine is power: a glorious kingdom, Thine is glorie: and an euerlasting kingdome, it is For euer and euer.

Euch. Why are these three properties added?

Phil.

Phil. That when we pray for, or against any thing, in the former petitions, we may be strengthened in the hope of obtaining them, by the consideration of the Power, Glorie, and Eternitie of Gods kingdome.

Euseb. Why is power attributed to the kingdome of God?

Phil. 1 To distinguish it from the kingdomes of the world, in which many Princes are heads of people, but have not power to subdue their enemies [l].

[l] 2. Sam. 3. 39.

2 To teach us to give all power unto God [m].

[m] Psal. 39. 1

3 That we must submit our selves unto him [n].

[n] 1. Pet. 5. 6.

4 That he being a powerfull King, we may in faith pray unto him [o].

[o] 2 Chron. 20. 2.

Euseb. How great is the power of God?

Phil. See my booke, the enchaining of Gods providence.

It is not only of it owne nature in it selfe, and of it selfe, but also in respect of the object, upon which it can worke, and effects which it can produce, and of the action by which it can and doth worke, both infinite and unmeasurable [p].

[p] Dan. 4. 35

Euseb. Can it bee communicated to any creature?

Phil. No, not to the humanitie of Christ: for whatsoever is omnipotent, is God.

Euseb. Why then doth Christ say, all power

power is given vnto me?

Phil. 1 He speaketh of that power which we call Authoritie, not of that which is called Omnipotencie. 9 Matt. 28 18.

2 He saith not all power is giuen to my humanitie, but to me, God and Man.

3 If it be meant of the humanitie, by this power is to be vnderstood, as much as the creature is capable of.

4 In that Word, the humanitie may bee said to bee omnipotent, as the Word is said to suffer, not in it selfe, but in the flesh.

Euseb. What do you meane by *Thine is the glorie?*

Phil. 1 That God hath made all things for his glorie t. t Pro. 16. 4

2 Whatsoeuer we aske, they are meanes of thy glorie u. u Ioh. 15. 16

3 The things which we aske shall be referred to thy glorie x. x 1. Cor. 10. 31.

And therefore, O Lord grant these things vnto vs, because thy glorie is most deare to thy selfe, which will be also performed of vs if we sanctifie thy name, aduance thy kingdome, do thy will, haue our daily bread, the forgiuenesse of our sinnes, and be able to resist all euill temptations.

Euseb. What is the third propertie of Christs kingdome?

Phil. *For euer and euer:* Which is an excellent inducement to strengthen vs in praying.

Euseb. Why is Gods kingdome, power, and glorie, said to be euerlasting?

Phil. 1 Because in themselues they are euerlasting [a].

2 Or we they should neuer be forgotten [b].

3 To distinguish it from earthly dominions; all which haue their periods both in gouernment, and gouernours: Psal. 119. 96. Isai. 40. 6.

4 To shew forth the dignitie both of Gods Church, and Gods children, who haue a Father, whose kingdome is euerlasting, and are such sons, as shall reigne with their Father euerlastingly.

Euseb. To what purpose are all these arguments added heere?

Phil. *Not to perswade God, who knoweth our wants before we aske* [c], but to perswade vs, that he who is a King of such Power, Glorie, and Eternitie, will heare our prayers, and grant our requests.

Euseb. What vse do you make of this conclusion?

Phil. 1 That in our prayers we euer debase our selues, and ascribe all glorie to this King of Kings [d].

2 In our prayers to be euer perswaded

a Psa. 45. 6. 102. 25. 145. 13.
b Psal. 145. 2.
c Mat. 6. 32.
d Psa. 115. 2.

of the power of God, that he can helpe vs, and the promise of God that he will help vs. 1.Cor.1.20

3 That prayer and giuing of thanks must go together, because this is a doxologie giuen to God. 1.Pet.5.10.11.

4 Whatsoeuer we aske, we must in purpose before and practise after, referre the same to Gods glorie. For the *Alpha* of this prayer is, Hallowed be thy Name, and the *Omega* is, Thine is the glorie.

5 That all courtiours must remember that they hold al in *capite* vnder this head. a Prou.8.15

6 That if we be able to do any thing, all that power commeth from God. b Luk.1.37.

Euseb. What is the last part of this petitiõ?

Phil. The seale thereof is the word, *Amen*. The fourth part of the Lords prayer.

Euseb. How is this word, *Amen*, taken in the Scriptures?

Phil. This word *Amen* sometime as a Nowne, signifying Christ himselfe, *Reu.*1. These things saith *Amen*. Sometimes as an Aduerbe, as *Iohn* 3. *Amen, Amen*, that is, Verily, verily I say vnto you. And sometimes as a Verbe, as in this place, signifying, So be it, or, it shall be so.

Euseb. What then doth this word, *Amen*, import, at the end of this petition, and euerie prayer?

Phil. More a great deale then many think;

for it is as much as if we should say thus, We haue begged many things at thy hands, and we do desire thee to heare, and are perswaded thou wilt heare all our requests.

Euch. What are we taught by this seale, *Amen?*

Phil. We are taught, 1 That we pray not in hypocrisie to God.

2 To desire earnestly, that we pray for.

Matth. 9. 22 3 To be perswaded that we shall receiue it, though infidelitie be mixed with our faith.

4 Not to vse this word, *Amen*, so unadvisedly as we do, but to know what it is to which we say, *Amen*, lest by ignorance wee seale a curse to our selues and others.

Manie of the like sorts are in *Daniel*, and the Gospels, as *Golgotha*, *Pharisees*, *Eli, Eli, Lamma sabachthani*, &c.

5 That Latine, Greeke, and Hebrew words may be vsed, when they grow so common, that other people of a nation do vnderstand them: for heere is the Hebrew word, *Amen*, vsed in Greek, Latine, and English.

6 It calleth to our mind that vndoubted promise of our Sauiour Christ: Iohn 16. 23. confirmed by an oath, *Verily, verily*, or *Amen, Amen, I say vnto you, whatsoeuer yee shall aske my Father in my name, shall be giuen vnto you.*

Euch. For people to say *Amen*, at the end of prayers, is it a practise of any antiquitie?

Phil.

Phil. Yea verily, it was vsed of the Church before Christ, as appeareth, Deut. 27.15. Ezra 8.6. Nehem. 5.13. Psal. 89.52. and of the Church after Christ: 2 Cor. 14.16. For which cause it is the seale of all the Epistles, and of the booke of the Reuelation.

Euch. What now haue you to say of all that hath been taught you?

Phil. No more but this, that I and many others are bounden exceedingly to Almightie God, that we liue in such a kingdome, where our children are so taught in the trade of their wales, that when they are old they may follow it. And thou, O Lord, to whom Kingdome, Power, and Glorie belongeth, keep the Sceptre of thy Gospell long amongst vs, that the children to bee borne may feare thy Name. Amen. Prou. 22.6.

A BRIEFE PRAYER vpon the Lords Prayer.

Our Father: By the benefit of creation, though thine omnipotencie; assistance of preseruation, though thy prouidence; gift of Adoption, though thy grace; communication of eternitie, though thy Christ. *Which art in Heauen*: euer-reigning, by thy power; enlightning, by thy Spirit; forgiuing, by thy mercie; ruling, by thy Maiestie. *Hallowed be thy Name*: of vs, by an honest conuersation; in vs, by a cleere conscience; from vs, by an honest report; aboue vs, by the representation of Angels. *Thy kingdome come*: in thy holy Church, by the sanctification of the Spirit; in thy faithfull soules, by iustification of faith; in thine holy Scriptures, by instruction of Ministers; in thy celestiall Paradise, by assimilation to Angels. *Thy will be done in earth*: in singleneſſe of heart, by humilitie; chastitie of body, by abstinence; holineſſe of will, by

by cuſtome; truth of action, by diſcretion. *As it is in heaven:* willingly, without murmuring; ſpeedily, without delaying; conſtantly, without ceaſing; vniverſallie, without omitting. *Giue vs this day our daily bread:* of humane neceſſitie, to court our ſtate; future proſperitie, to maintaine our calling; preſent liberalitie, to doe good to others; eternall glorie, to lay vp in heauen. *And forgiue vs our treſpaſſes:* of omiſſion, in things commanded; commiſſion, in things forbidden: of the firſt table, againſt thy ſelfe: and the ſecond table againſt our neighbour. *As we forgiue them that treſpaſſe against vs:* Heartily, in puritie; chearefully in courteſie; continually, in Chriſtianitie; forgetfully, in not requitting like for like. *And leade vs not into temptation:* either importunate, which wearieth; or ſiluden, which diſcourageth; or fraudulent, which deceiueth; or violent, which ouercommeth. *But deliuer vs from all euil:* of mundane aduerſitie, which will diſquiet vs: of Sathans ſubtiltie, which will deſtroy vs: of humane crueltie, which will ouerthrow vs; eternall miſerie, which may torment vs. *For thine is the Kingdome:* powerfull to it ſelfe; comfortable to vs; terrible to thine enemies;

eternall in heauen. *Power*: great, in our creation; mightie, in our preseruation; mercifull, in our iustification; and wonderfull in our glorification. *And Glorie*: for which thou diddest make all things; to which wee referre all things; in which all things do remaine on earth; and by which all thy Saints shall reioyce in heauen. *For euer and euer*: in themselues, by continuance; in thy Saints, by practise; in thy creatures, by proofe; in the wicked, by torment. *Amen*: so be it: by intention of the mind; feruent inuocation of thy Name; diligent execution of thy Commandements; continuall communication of all thy mercies prayed for.

Another of the like Argument.

OUr Father: high in creation, sweete in loue, rich in mercie. Which art in heauen: the glasse of eternitie, the crowne of incunditie, the treasure of felicitie. Hallowed be thy Name: that it may be honie to the mouth, muficke to the eare, a fire in the heart. Thy kingdome come: pleasant without mixture, safe without annoyance, sure without losse. Thy will be done: that wee may flie that thou hatest, loue that thou louest, and by thee do that thou commandest. In earth

earth as he is in heauen: willingly, readily, faithfully. Giue vs this day our daily bread; necessarie for this life, not superfluous for our delights, nor wanting to our necessities. And forgiue vs our debts against thee, our neighbour, and our selfe. As we forgiue our debters: who haue wronged vs in our bodie, goods, name. And leade vs not into temptation: of the world, flesh, diuell. But deliuer vs from euill: past, present, to come; spirituall, corporall, eternall. And this we aske, because thine is the kingdome: for thou rulest all: Power, for thou canst do all; and Glorie, for thou giuest all: now, whilest we do liue; and for euer, whilest we shal liue. Amen; neither doubt we, but that we shal certainly obtaine these things; because thou art louing as our Father, and powerfull in heauen. Thou sayest Amen, by commanding: art Amen, by performing: we say Amen, by beleeuing and hoping: say but the word, and we shall be cured.

Dauid tentatur, tentatus orat, orans
Liberatur, liberatus gratias agit. August.

Dauid is tempted, being tempted hee prayeth,

prayeth, praying is deliuered, and being deliuered, he giueth thankes.

This is the ſumme both of *Dauids* Pſalmes, and the Lords Prayer.

MATTH. 26. 41.

Watch and pray, that you fall not into temptation.

A COMMVNICANTIN- ſtructed.

Imprinted at London.
1610.

A COMMVNI-cant prepared to the *Lords Table.*

Question.

MY good Auditor, after all these instructions concerning prayer, are you not desirous to receiue the Lords Supper?

Answere. Yea sir, I am desirous with all mine heart, if you shall thinke mee fit for so holy a Banquet.

Quest. But since you call it a *Banquet*; tell mee how many sorts of Banquets are mentioned in Gods word?

Answ. Six.

1 The Kingdome of heauen. Mat. 22. 3.

2 A Banquet for the fowles of the ayre. Zep. 1. 8.

3 A Banquet of feasting. Genes. 21. 8. & 43. 34. 1. Sam. 25. 36. Hester 1. 3 Joh. 2. 9. Luk. 15. 23.

4 A Banquet of the Wine. Prou. 9. 2.

5 The

5 The Banquet of a good conscience, Prou.15.15.

6 The Banquet of his Supper: and to this I am bounden to come as a guest.

Quest. Is it then a matter of necessitie to come to the Lords table?

Answ. Yea surely, it is most necessarie; whether I regard the commandement of God, the necessity of eating the Paschall Lambe, the customs of ancient Christians, the communion of the Saints, or the further confirmation of my faith in Christ.

Quest. How many properties are there belonging to a fit guest?

Answ. Two; one inward, another outward.

Quest. Which are the inward properties?

Answ. 1 He must be hidden. Luk.14.8.

2 He must be humble. Luk.14.9.

3 Hee must haue knowledge of the person, to whose table he comes. Prou.23.1.

4 He must bring an appetite to eat. Prou. 9.4.

5 He must put on Christ, his wedding garment. Rom.13.14.

6 He must vse banquetlike talke within himselfe, concerning the vse of these mysteries.

7 He must be sober in vsing them.

8 Chearefull in receiuing them.

9 Louing

9 Louing to his fellow guests.

10 Thankfull to the master of the feast.

Quest. What is the outward propertie?

Answ. A reuerent hearing of the word, and the like receiuing of the Sacrament at that time.

Quest. What must you do to be a fit guest?

Ans. Samuel bids me to sanctifie my selfe, Dauid bids me to wash mine hands in innocencie, and Paul bids me to examine my self, and so to eate of that bread, and after to drinke of that cup.

Quest. By what rules must you make this triall?

Answ. 1 By the Spirit, whether I haue it or not. 1. Iohn 3.24.

2 By the word, whether or no I haue obeyed it. Psal. 119.59.

Quest. How do you proue this examination to be needfull?

Answ. 1 If the Iewes durst not eate the Paschall Lambe without it, I must not eat of ye Lambs Supper without it. 2 Chr. 35.6

2 I must neither pray, nor heare Gods word, before I see in what estate I am. Eccles. 4.17. Luk. 8.18. and if I want this, I may as well be Iudas as Iohn at the Lords Passeouer.

3 I come in the best sort I can to the feast,

feast, or presence of any great man in this world. Prou. 23. 1. Gen. 41. 14.

4 Hee that came without his wedding garment, was examined how hee came thither. Matth. 22. 12.

5 If I eate and drink unworthily, I eate and drink mine own damnation. 1. Cor. 11. 29.

6 David must not eate the Shew-bread, 1. Sam. 21. 4. nor the Leuites beare the Arke, Exo. 29. nor Moses stand before God. Exod. 3. 4. nor so much as a Souldier be in Gods house, without sanctification. Exod. 25. 38.

7 If Christs dead body must be wrapped in a cleane linen cloth, Ioh. 19. 40. and laid in a new Sepulchre, vers. 41. how must we be prepared to receiue the same body crucified, and blood powred out for vs? And if they bathed so to the poole of Bethesda, Ioh. 5. 2. or the waters of Siloam, Ioh. 9. 7. or Samaria, Ioh. 4. 13. why should not we do the like to this bread and liquor of life?

8 Will we not put our common meate and drinke into vncleane vessels, and dare we put Christs meate and drinke into vnsanctified soules?

9 Else were pollute the verie bodie and blood of Christ. Hag. 2. 13. 14.

10 By this holy preparation I shall reape great profit, Christs bodie shall bee meate

meate vnto me, and his blood drink vnto me: for, if the touching of Christs garment, profited one woman, Matth. 9. 21. the feeding on his bodie must more profit vs.

Quest. What comfort shall you reape by this carefull examination?

Answ. Much euery way, for by it I am,

1 Assured of my cōmunion with Christ.

2 That I desire this pledge of that communion.

3 That I reuerence this holy Institutiō.

4 That I am no swine, to whom these pearles should be denied.

5 That I am a true member of Christs Church.

6 That I need not feare to go out with Christ to mount Caluarie, because I haue prepared my selfe to feast with him in his Parlor at Ierusalem.

7 Then Christ will say vnto mee, as hee did to his Spouse in the booke of the Canticles, *Eate, O my friend, and make thee merry my beloued*, Cant. 5. 1.

8 As I addresse my selfe to feast with him: so will Christ come and sup with me, Reuel. 3. 20. and as the Iewels giuen by Abrahams seruant to Rebeccah, were receiued as comfortable pledges of Isaaks loue to her; so these Iewels offered me by Gods seruant,

are as pledges of Christs loue, to be receiued cheerefully by me: yea and when I find my selfe worst in mine owne eyes, then (as you taught me) I am best in ꝑ eyes of God.

Quest. What things are required of him that will come a fit guest to the Lords Table?

Answ. Three things.

The first, what I must do before I come.

2 What I must do when I am come.

3 What I must doe after I haue been partaker of that holy Supper.

Quest. What things are required of you before you come?

Answ. Two things.

First, I am bound to examine my selfe, 1.Cor.11.28.

2 I am bound to pray and meditate of diuers things.

Quest. What is examination?

Answ. It is a triall of my selfe, how I stand in the grace of God, 2.Cor.13.5.

Quest. What learne you out of this, that a man must examine himselfe before he come to this Table?

Answ. First, that children are not capable of this banquet, 1.Cor.11.28. though the ancient Church administred it to them.

2 That ignorant persons must not approch

pproch to this Table. 1. Corinth. 11. 24.

3 That mad people are not to bee admitted to this feast. 1. Sam. 21. 15.

4 That such as intend to liue in their sinnes, must not dare to approch vnto this Communion. 1. Cor. 11. 27.

5 That such as doe not trie themselues cannot come.

6 That such as do trie themselues, must come after triall, and may come with much comfort.

Quest. Doe you thinke that a man may not come to the Lords Table, vnlesse some good time before, he examine himselfe?

Answ. There is a *Primaeue*, and after it a *Customarie* receiuing of the Lords Supper: when I first receiue it, it is most fit that I be prepared by my Parents, Tutors, or gouernours: that I be examined by my Minister, and aduised of my selfe, how I come to this holy banquet. But after that time, vnlesse it be after some especial offence, I think this strict course is not of necessitie.

Quest. Why thinke you this course most necessarie, at your first communicating?

Answ. 1 Because it is a kind of confirmation of my Baptisme.

2 A second receiuing of me into the Church.

3 My first admission of me, to the King of Kings Table.

4 A solemnization of my spiritual marriage with Christ.

5 I am but a novice, and then must especially thinke what I do.

6 I may, by so doing, cause others to come reverently to this holy Table.

7 If I be once fitted and prepared by my Minister, he shall not need a second triall of my knowledge and faith.

8 Lastly, I shall stoppe the mouthes of mine adversaries, who say yong folkes care not how they come to this feast.

Quest. When thē is a man fit to receive?

Answ. 1 When he is fit to pray.

2 When he is fit to heare.

3 When he is resolved to forgive.

4 When he meanes to be a new man: for all which duties, I thinke we should be fitted at all times, especially when we come to this Sacrament.

Quest. Wherein stands that examination aforesaid?

Answ. In five things.

1 I must examine what knowledge I have. Prou. 19. 2.

2 What faith I have. Acts 8. 37.

3 What repentance I have. Exod. 12. 8.

4 What

4 What obedience I haue. Psalm. 26.6.

5 What loue I beare to my brethren. Matth. 5.23.24.

Quest. Why must you examine what knowledge you haue?

Answ. Because, 1 By knowledge I beare the image of God, Colos. 3.10.

2 Without knowledge the mind is not good, Prou. 19.2. May, ignorance is hell, saith Marke the Hermit.

3 He that is ignorant, is worse then the diuell: the one knoweth much, the other nothing at all.

4 Without knowledge wee cannot practise.

5 In this knowledge is eternall life: Ioh. 3.36.

6 He that is ignorant, is Salomons foole: A foole euery, a beast amongst men.

7 Ignorance is a fore-runner of destruction Hos. 4.

8 Knowledge is the eye of the soule.

9 The Prophets pray and preach against ignorant persons. Ierem. 10. Hos. 4. 2,3.

10 Knowledge is the mother of faith, repentance, and all grace: yea, the want of it maketh men most deceiued in the doctrine of the Sacraments.

Quest. Wherefore then are the most people ignorant?

Ans. The reason is: 1 Their idlenesse, Prou.2.

2 Their malice, Iob.21.14.

3 Their pride, Psal.25.

4 Their worldlinesse, Eccles.38.25.

5 Their blindnes by Satan, 2.Cor.4.3.

6 Naturall corruption.2.Cor.2.14.

Quest. Wherein stands the examination of your knowledge?

Answ. In two things:

1 What generall knowledge I haue.

2 What knowledge I haue in particular.

Quest. Wherin consisteth generall knowledge?

Ans. In three things: whereof the first is

What knowledge I haue of God.

2 What knowledge I haue of my selfe.

3 What knowledge I haue of the couenant of grace.

Quest. What knowledge must you haue of God?

Answ. I must know him to be such an one as he hath reuealed himselfe in his word, to wit, one [a] inuisible [b] & indiuisible essence [c], and three truely distinct persons [d], namely, the Father begetting [e], the Sonne begotten [f], and

and the ᵍ holy Ghost proceeding from the Father and the Sonne. ᵃ Deut.6.4. ᵇ Iohn 1.8. ᶜ Exod.3.14. ᵈ 1.Ioh.5.7,8. ᵉ Iohn 3. 16,18. ᶠ Psal.2.7. ᵍ Ioh.15.26.

Quest. Must you know nothing else of God?

Answ. Yes, I must know þ he is ᵃ Creator and ᵇ gouernour of all things, ᶜ a most wise vnderstander & knower of all thoughts, most ᵈ holy, ᵉ iust, and ᶠ mercifull to his creatures, that he is ᵍ eternall, without either beginning or end, ʰ and that he is present in all places. ᵃ Gen.1.1. ᵇ Matth. 10.10. ᶜ 1.Chro.28.9. ᵈ 1.Pet.1.17. ᵉ Psa.145.17. ᶠ Psal.103.8. ᵍ Reuel.1.17. ʰ Prou.15.3.

Quest. How may you know whether you haue this sauing knowledge of God?

Answ. By my loue to him, longing after him, desire to be with him, and zeale to performe obedience vnto him.

Quest. What must you know concerning your selfe?

Ans. That by nature I am stained wholly with ᵃ originall sinne: so that my ᵇ mind is full of blindnesse, ᶜ will of frowardnesse. ᵈ affections of peruerseness, ᵉ my conscience of guiltinesse, so that thereby I am subiect to the ᶠ curse of God in life, in death, & after death. ᵃ Gen.6.5. ᵇ Eph.4.18. ᵉ Rom.6.18.

[d] Ephes.4. 19. [e] Psalm.51. [f] Deut. 27. 26. Galath.3 10.

Quest. What things are you subiect to in life?

Answ. By reason of this sin, in my [a] soule I am a subiect to madnesse [b], in my bodie to diseases [c], in my goods to losse, and [d] in my name to reproch. [a] Deut.28.61. [b] Deu.28. 60. [c] Deut.28.68. [d] Prou.10.7.

Quest. What are you subiect to in death?

Answ. To the separation of the [a] soule from the bodie; and in that separation, to be either [b] comfortlesse, or [c] senselesse. [a] Gen. 2.17. [b] Matth.27 4,5. [c] 1.Sam.25.37.

Quest. What are you subiect to after death?

Answ. To bee [a] tormented for euer with the diuell and his angels [b], and to be cast away from the presence of God. [a] Matth.25. 41. [b] Luk.13.26.

Quest. What must you know concerning the couenant of grace?

Answ. That [a] Christ Iesus hath deliuered me from this miserie: who being verie God [b], became man [c] to die [d] for my sinnes and rose againe for my iustification. [a] Luke 1.68.&c. [b] Ioh.1.1. [c] Ioh.1.14. [d] Rom.4.25.

Quest. What particular knowledge is required of you?

Answ.

Answ. I must know the nature and vse of this Sacrament. 1. Cor. 11. 28.

Quest. What then is the Lords supper?

Answ. It is a Sacrament, wherein by the vse of Bread and Wine, those that are ingrafted into Christ, are nourished to life.

Quest. What learne you out of this definition?

Answ. 1 That he cannot eate the Lords body, who is not of the Lords body. August.

2 That a man must come with all chearefulnesse to this banquet, and not to feare it, as a man would do poyson. Ezra. 6. 16.

Quest. When, and where, was this Sacrament first celebrated?

Answ. The place was in an *vpper Parlor*, to teach me that I should mount vp in mine affections to God, and not tarrie heere below vpon earth: the time was, immediately before Christs departing out of this world, to admonish me, that euery day of my cõmunicating, should be a new departing of mine heart out of this world, to mine heauenlie Father: for this loue-feast begun heere vpon earth, shall not bee finished till I come to heauen.

Quest. Tell me now what is the outward matter of this Sacrament?

Answ. Bread and wine, by which are signified

signified Christs bodie crucified, and his blood powred out. Luke 22.19.20.

Quest. How proue you this?

Answ. 1 Christ saith, *Take, eat this my bodie*; that is, as Tertullian expoundeth it, *figura corporis*, the *figure* of my bodie.

2 Irenæus saith, *The Eucharist consisteth of two things, the one terrestriall, the other celestiall.*

3 Augustine saith, *A Sacrament is a visible signe of an invisible grace*: and, *he doubted not to say, This is my bodie, when he gaue the signe of his bodie.*

4 Macarius calleth the bread and wine, *antitypa*, exemplarie types of Christs bodie and blood: yet must we know that to the true receiuer, Christ is now giuen, as well as these creatures.

5 Bernard saith, *It is called bread, per significationem, non proprietatem, by signification, not by proprietie.*

Quest. Is not the bread and wine turned into the bodie and blood of Christ?

Answ. No, for these reasons:

1 Christ instituted this Supper before he was crucified.

2 Then he must haue giuen his dead bodie, with his liuing hands.

3 The bread after consecration is distributed

buted into parts: but ẏ whole bodie of Christ is receiued of euery seuerall Communicant.

4 The bread is the cõmunion of Christs bodie, and therefore not the verie bodie.

5 This were to make the bodie of Christ of Bakers bread.

6 The bread and wine will corrupt, being kept after consecration.

7 We see and taste only bread and wine.

8 Else the wicked should eat Christs bodie, and so must haue eternall life. Ioh. 6. 54.

9 This taketh away the nature of a Sacrament, wherein there must be a signe, and the thing signified.

10 It destroies the nature of Christs bodie, making it aliue and dead, in heauen and ypon earth, glo[illegible] and vilified, and in many places at one time.

11 It is a kind of inchauntment to giue power to the mũbling of fiue Latine words, to change the substance of bread and wine.

12 The Apostle calleth it bread and wine, before and after consecration, 1. Cor. 10. 16. 2. Cor. 11, 26, 27.

13 The kingdome of God is not corporall meate and drinke, Rom. 14. 17.

14 Victor the third, Bishop of Rome, was poisoned by his Subdeacon, when hee tooke the cup: and Henrie the seuenth, Emperour

Note this

perour of Luxelburge, was also poisoned in receiuing the bread at the hands of a Monk.

15 Christs bodie and blood enter not into the stomacke, but into the heart.

16 There commeth no good to vs by the corporall, but by the spirituall presence of Christ. Iohn. 6. 54.

17 It derogateth from the dignity of the Sacrament of Baptisme, in which there is no such metamorphosis.

18 Then men need not to seek for Christ in heauen: Colos. 3. 2.

19 It taketh away the remembrance of Christs death.

20 To say it is done, because Christ can do it, is no good argument; for we must not reason frō his omnipotencie, to euert any article of faith: but, we beleeue that ỹ bodie of Christ is in heauen, not on earth: & in a word, it would seeme to me a matter of impietie to deuoure, or digest Christs blessed bodie.

Quest. Draw me but one other Reason into a Syllogisme, which you thinke is vnanswerable.

Aus. I will, & that shall be such an one as I learned out of the booke of Martyrs, from that blessed martyr, M^r. Frith, and it is this:

They who eate Christ in the Lords Supper, as the Fathers before his incarnation, did

did eate him in Egypt, and the Paschall Lambe, they cannot eate Christ corporally, (for at that time Christ was not borne.)

But the Faithful eat Christ in the Lords Supper, as the Fathers before his incarnation did eate him in Egypt, and the Paschall Lambe. 1. Cor. 10. 3, 4.

Therefore the faithfull in the Lords Supper cannot eate Christ corporally.

Quest. But yet may not this be done by a Miracle?

Answ. Priests have no promise to worke miracles now adaies: and that it can bee no miracle, it may appeare by these vnanswerable reasons:

1 Euery miracle is sensible: as when Moses rod was turned into a serpent, Exod. 7. 10. and Christ turned water into wine, Iohn 2. 10.

But this miracle is not sensible; for I see bread, and taste bread; I see wine, and taste wine, euen after consecration:

Therefore it is no miracle.

2 That which is ordinarie, is no miracle: but this of the Priests is ordinarie: therefore no miracle.

Quest. Why then is bread called the Lords bodie, and wine his blood?

Answ. 1 That all the faithfull may acknowledge

perour of Luxelburge, was also poisoned in receiuing the bread at the hands of a Monk.

15 Christs bodie and blood enter not into the stomacke, but into the heart.

16 There commeth nogood to vs by the corporall, but by the spirituall presence of Christ. Iohn. 6. 54.

17 It derogateth from the dignity of the Sacrament of Baptisme, in which there is no such metamorphosis.

18 Then men need not to seek for Christ in heauen: Colos. 3. 2.

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Therefore it is no miracle.

2 That which is ordinarie, is no miracle: but this of the Priests is ordinarie: therefore no miracle.

Quest. Why then is bread called the Lords bodie, and wine his blood?

Answ. 1 That all the faithfull may acknowledge

knowledge the dignitie of this Sacrament.

2 That we remaine not in the outward bread and wine, but be intent vpon the thing signified.

3 That wee may come with greater deuotion to that Sacrament.

4 That we may bee assured, that as outwardly we are partakers of bread and wine: so inwardly we are partakers of Christ, and his benefits.

Quest. What rules must I then obserue, that I may in the receiuing of the bread and wine, rightly discerne the Lords bodie?

Answ. I will giue you three.

1 Take euery thing in it owne nature and kind: do not with our aduersaries take the signe for the thing signified, nor the earthly thing for the heauenly.

2 Vse euery one of them in the manner appointed by Christ, & with such reuerence as is due vnto them: do not as carnall professors doe, who put no difference betwixt this, and common bread and wine: for no bread or wine in the world is in like sort this.

3 Vse thē to their right ends, as, 1. For a commemoration of Christs death: 2. For thy further communion with Christ: do not either as some aduersaries do, by a conceited *concomitancie*, take away the memorie of

Christs

Christs passion: nay, as negligent Communicants, forget the comfort of their renued communion with their blessed Saiour: for herein standeth our greatest comfort by communicating.

Quest. May you not receiue the bread without the wine?

Answ. No, for these reasons:

1 This were to crosse Christs institution.

2 It doth disprouiledge Christs people.

3 It maketh Christs feast a dyle feast.

4 It taketh away the remembrance of Christs blood shed.

5 The wine signifieth not Christs blood in his veines, but that blood which was powred out.

Quest. Why did Christ institute this Sacrament in bread, not in flesh?

Answ. 1 Because bread is more fit to nourish then flesh.

2 As bread is made nourishment by fire: so Christ by the Crosse.

3 As bread is corporall food: so Christ is spirituall food.

4 As bread taketh away corporall hunger: so Christ spirituall.

5 As bread is giuen to the hungrie, not to full bellies: so is Christ.

6 As bread distributed to many, is a token

ken of loue: so is Christs bodie giuen for manie.

Quest. And why vsed he wine especially?

Answ. Because, 1 as wine is the most sweete liquor: so is Christs blood.

2 As wine quencheth corporall thirst: so Christs blood doth spirituall thirst.

3 As wine cheereth: so doth Christs blood.

4 As wine heateth: so doth Christs blood.

5 As wine is pressed out of the grape: so was Christs blood out of his side.

6 As wine maketh man secure, bold, eloquent, and of good colour. so doth Christs blood.

Quest. What is the forme of this Sacrament?

Answ. The coniunction of the thing signified, with the signe; the action of God, with the action of the Minister; and the action of faith, with the action of the receiuer.

Quest. What doth the action of the Minister signifie?

Answ. His taking Bread and wine into his hands, doth signifie Gods sealing of Christ to beare the office of a Mediator, Ioh. 6.27. His blessing of the bread, the sending of Christ to be a Mediator: his breaking of bread, and powring out of wine, the execrable passion of Christ, effusion of his blood:

The

The giuing of bread & wine to the receiuer, the offering of Christ to all, euē Hypocrites; but the giuing him only to true Christians.

Quest. What doth the action of the receiuer signifie?

Answ. His taking of bread and wine into his hand, doth signifie his apprehension of Iesus Christ by faith: his eating of bread and drinking of wine, for the nourishment of his bodie, his applying of Christ vnto himselfe, that his true communion with him, may be more increased.

Quest. What is the end of this Sacrament?

Answ. 1 The assurance of Gods fauour.
2 The increasing of my faith.
3 Fellowship with Christ.
4 Communion with the Saints.

Quest. You said in the second place, that you must examine your faith: tell me therefore what this faith is?

Answ. It is a miraculous worke of God, wrought in the heart of a regenerate man, by the preaching of the Gospell, whereby hee doth apprehend and apply to himselfe particularly, Christ Iesus with al his benefits, to the pardon and forgiuenes of all his sins.

Quest. Why must you examine whether you haue faith?

Answ. Because, 1 Without faith I cannot please God. Hebr 11 6.

2 By it I must liue both in my particular and generall calling. Hab. 2. 4.

3 By it I am iustified before God. Rom. 5. 1.

4 By it I put on Christ. Galath. 3. 27.

5 By it I feed on Christ. Iohn. 6. 35.

6 By it alone I obey Gods word. Rom. 14. 23.

7 By it I am the child of God. Gal. 3. 2.

8 By it Christ dwelleth in mine heart. Ephes. 3. 17.

9 By it I procure Gods blessings vpon my selfe and others. Matth. 15. 28.

10 By it I receiue Christ in this Sacrament.

Quest. How may a man know whether he haue this faith?

Answ. By these signes:

First, if we can frō our hearts renounce our false supposed goodnesse, and can wholly relie vpon Christ in the matter of our saluation: this, nature cannot do.

2 If we haue peace of conscience arising from the apprehension of GOD in loue in Christ, and our reconciliation with him.

Quest. Which are the wants of faith?

Ans. 1 Doubting & distrust of Gods mercy,

2 Presum-

2 Presumption and vaine confidence in our selues.

Quest. To come to the third part of our examination, tell me what repentance is.

Answ. 1 It is a worke of grace, arising of a godly sorrow, whereby a man turneth from all his sins to God, and bringeth forth fruit worthie amendement of life.

Quest. Why must you examine whether you haue this repentance?

Ans. Because, 1 Mans heart is deceitfull and subtill, Ierem. 17.9.

2 Without it I cannot beleeue, Mark. 1.15.

3 Impenitency is a fore-runner of iudgement, Rom. 2.5.

4 By repentance I am assured of my saluation, Acts 2.38.

5 Till then I can haue no comfort, Psa. 51.12,13,14. 32.6.

6 If I want it, I can neither pray [a], nor [b] heare, nor [c] reprehend sin in others, [d] nor yet be a fit guest for the Lords Table: [a] Psa. 50.16. Prou. 28.9. [b] Matth. 3.7. [c] Iohn 8.7. [d] 1. Sam. 16.6.

Quest. Giue me some reasons to moue to repentance?

Answ. I will: wee are moued to repent:

1 By Gods mercies, Rom. 2.4.

2 By his patience, 2. Pet. 3.15.

3 By his iudgements, Isai. 26.9.

4 By the word preached in the Law and Gospell, Ionah 2. Matth. 3.

5 By the Sacraments, Marke 1.4.

6 By sinne past, 1. Pet. 4.2.

7 By the shortnesse and vncertaintie of this life, Psal. 90.12.

8 By the certaintie of death, Eccle. 12.13.

9 By the paucitie of such as shall bee saued, Luke 13.25.

10 By thinking of the day of iudgement, Acts 17.31.

11 For feare we go not to hell.

12 That we may be partakers of heauē.

13 That else we are not assured of our election.

14 Without it we cannot die comfortable.

15 It is difficult to performe on our death-beds.

16 If we repēt not, our score wil increase.

17 Without it God will not heare vs.

18 We else runne into hardnes of heart.

19 If wee doe not so, wee bring Gods plagues vpon others.

20 By repentance we honour God, and assure our consciences that God hath forgiuen vs: for, *Sin discouered by triall, and cast out by repentance, will neuer condemne vs.*

Quest.

Quest. And why then do not men repent?

Answ. Because, 1 They haue gotten a custome of sinning.

2 They escape vnpunished heere.

3 They euer thinke on mercie.

4 They feare not iudgement.

5 They beleeue not Gods word.

6 They see that most do so.

7 They obserue ꝑ life of bad Ministers.

8 They looke vpon great men ꝑ are bad.

9 They see not the vilenesse of sinne.

10 They meditate not how God hath plagued the impenitent.

Quest. How shal you know whether you haue this repentance or not?

Answ. By these markes.

1 If I haue a godly sorrow, whereby I am displeased with my selfe, because by sinne I haue displeased God.

2 If there bee in mee a changing of the mind, and a purpose to forsake sin, and euer after to please God.

3 If I do daily more & more breake off my sins, & abstaine frō inward practise, keeping vnder my corruptions, & vngodly thoughts.

4 If I can mourne for the present corruption of my nature.

5 If I haue been grieued, and craued pardon for my late sinnes, euen sithence I

was last partaker of the Lords Table.

Quest. You said that obedience was the fourth part of our examination: can you tell me what obedience is?

Answ. It is a free, hartie, vniuersall, euangelicall, personall, and perpetuall keeping of Gods Commandements.

Quest. What reasons can you giue why you must examine your obedience?

Answ. Amongst many I giue these:

1 Disobedience is as the sinne of witchcraft. 1. Sam. 15. 23.

2 Obedience is better then sacrifice, 1. Sam. 15. 22.

3 It is a fruit of faith. Rom. 8. 1.

4 By this examination I shal be moued to repent. Ierem. 31. 19.

5 If I haue done any thing that is good, I shall haue cause to giue God due thankes,

6 Without it I cannot appeare before God. Ierem. 7. 9.

Quest. How many properties are there of this obedience?

Answ. Fiue: 1 It must be free, without constraint, Psalm. 110. 3.

2 Sincere, without hypocrisie. 2. Tim. 1. 5.

3 Vniuersall, not to some, but to all the Commandements, Psalm. 119. 6. Iam. 2. 10,

4 Perpetuall,

4 Perpetuall, till the houre of our death, Matth.24.13.

5 Personall, in regard of our personall calling. 1.Pet.5.1.

Quest. Which is the last part of examination?

Answ. Our reconciling our selues vnto our brethren, if we haue made them any offence. Matth.5.24.

Quest. Can you shew me any reasons of this examination?

Answ. Yea surely: For, 1 If I loue not my brother, God loues not me, 1.Ioh.3.14.

2 If I forgiue not my brother, God forgiueth not me, Matth.6.15.

3 If I want loue, I am none of Christs disciples, Ioh.13.35.

4 Without it I shall neuer doe good to my brother, 1.Cor.13.2.

Quest. By what signes may you know whether you are so reconciled, that you loue your brother?

Answ. By these:

1 If I be not ouercome with euill, Rom. 12.21.

2 If I ouercome euill with goodnesse, Rom.12.21.

3 If I can pray for him, Acts 7.60.

4 If I can yeeld to him, Gen.13.9.

5 If I can conceale my wrongs, and his infirmities, Prou.11.12.13.

6 If I can converse friendly with him, Genes.34.4.

7 If I can depart sometime from my right, Gen.13.10.

8 If when I may, I auenge not my selfe, 2.Sam.19.23.

Quest. When are we fit to receiue the Sacrament, in regard of reconciliation?

Answ. Euen then when we are fit to say in the Lords prayer, Forgiue vs our trespasses, as we forgiue them that trespasse against vs. And therefore many indanger their owne consciences in refusing to receiue, lest they should leaue their sinnes, and be reconciled to men. Now the Lord grant, that I may after this sort examine my selfe, that at all times (by putting off the old man, and putting on the new) I may bee fit to come to Gods Table.

Quest. I hope you are well instructed in examination. Tell me what premeditation, the second part of preparation, is?

Ans. It is a consideration of those graces which we do receiue by the death of Christ, signified in ꝑ Sacrament of ꝑ Lords Supper.

Quest. Which are those graces, that wee must consider of?

Ans.

Anſ. Our redemption from hell, our deliuerance from death, damnation, and the curſe of the Law.

2 The remiſſion of our ſinnes, whereby we receiue freedome from ſinne, and acceptation to life. Pſalm. 103. 3, 4.

3 Which is a fruit of the former reconciliation with God, when we are made friends with him, Coloſ. 1. 20.

4 Our communion and fellowſhip with Chriſt. 1. Cor. 10. 16.

5 Intereſt and title to eternall life by Chriſt, in whom we are ſonnes. Iohn 1. 12. Rom 8. 13.

Queſt. What fruit ariſeth out of theſe two?

Anſ. A ſpiritual hunger after Chriſt and his benefits: for when a man hath examined his wants, and hath conſidered the riches of Chriſt, his hart longs after ſame. Ioh. 7. 37.

Queſt. You haue well ſaid all that you haue yet ſaid: how muſt you be diſpoſed in the action of receauing?

Anſ. I muſt ſeriouſly thinke of theſe fiue points.

1 When I ſee the Miniſter take bread and wine, I muſt conſider the action of God, whereby he ſent Chriſt to worke my redēptiō.

2 When I ſee the bread broken, and the wine powred out, I muſt conſider, firſt, The bitter

bitter passiõ of Christ for me in so suffering. Secondly, Gods infinite loue to mee, who sent Christ to reconcile me his enemie. Thirdly, Gods wrath towards me, for my sinne, which nothing could satisfie but the death of Christ. Fourthly, I must detest those sinnes of mine, which caused Christ thus to suffer.

3 When the minister distributeth bread and wine, I must consider that as it is truly offered vnto mee by man: so Christ is truly offered vnto me by God.

4 In receiuing bread and wine, I must apprehend Christ by faith.

5 In eating that bread, and drinking that wine, I must applie Christ particularly to my self, and be perswaded, that as that bread and wine is made the nourishment of my bodie, so Christs bodie and blood is made the nourishment of my soule. Yea, I must feele the power of Christ to mortifie the corruption of my nature by his death, to quicken me in newnesse of life by his resurrection, and to giue me power to fight against my deadly aduersaries, the world, the flesh, & the diuell.

Quest. When you are to receiue these consecrated mysteries, may you receiue them kneeling vpon your knees?

Answ. You taught me, that this gesture hath been much abused: yet at the commandement

dement of the Church, it may be vsed without impietie.

1 Because kneeling is a thing indifferent, as is the vncouering of the head at that time.

2 Because the Minister then prayeth to God, as he giueth them.

3 Because Christ is more particularlie then offered, then in the word.

4 That we may stoppe our aduersaries mouthes, who crie out against vs, that we regard not this Sacrament.

5 Because then especially God requires our humiliation.

6 That the better we may lift vp our hearts to God.

7 Because in matters of indifferencie, we are bound to keepe the peace of the Church.

8 Because we teach þ this reuerence is not done to þ creatures, but to our Creator.

9 Because by this gesture, we are moued to receiue with greater reuerence.

10 It is retained by þ Church of Bohemia.

Quest. But this Ceremonie sauoureth of adoring a breaden god.

Answ. To our aduersaries it doth: to vs it doth not, being taught the contrarie: therfore if it be not taken away, it may be vsed if it were, the feare of superstition were taken away with it. But, in things which may be well

well vsed, let no man be contentious, we haue no such custome, neither haue the Churches of God. Ambrose his counsell to Augustine, and his mother Monica, is good counsell: When I am at Millaine, I fast not on Saturday, because there they fast not; and when I come to Rome, I fast on Saturday, because there they then fast. Thus must we do in things indifferent, that we may keepe the vnitie of the Spirit in the bond of peace.

Quest. Yet were it not fit to follow the example of Christ, who did administer it sitting at the table?

Answ. Marke what I say: And the Lord giue you vnderstanding in all things.

1 If we must precisely follow Christs practise in this, then they who receiue standing, transgresse in practise, as well as they who receiue kneeling; which I thinke you will not say.

2 The custome of þ Iewes at that time, was not to sit, but to leane one vpon another, would you haue this custome to be retained?

3 It is vncertaine with what gesture, and in what manner Christ did celebrate his last Supper, whether standing, as was the vse of the Passeouer, or sitting, or leaning, as was the vse at supper.

4 Mr. Caluine, a reuerend man, leaues many

many rites indifferent in the administration of this Sacrament, *Lib.* 4. *Instit. cap.* 17. *sect.* 43.

In a word, but thinke seriously, how this Church of ours doth detest all popish adoration in this Sacrament, and you will not refuse to communicate with vs, because you are enioyned to kneel. If you do not take heed of such singularitie, it may bee in you, as it hath been in others, a fore-runner, either of schismaticall separation, or supine contempt of this blessed banquet.

Quest. What quantity of Bread and wine must you receiue?

Answ. Not a crumme of bread, or a drop of wine, nor too much of either, but so much of each, as may giue both nourishing and cheering to my bodie: I may not make a banquet of this Sacrament, nor turne drinking into drunkennesse.

Quest. But is it fit often to receiue this Sacrament?

Ans. It is: (but alwaies with reuerence, and preparation) For, so often saith Christ and Paul, the first Christians did it day by day: and by it we renue our couenant, are tied to obedience, united to our brethren, comforted against death, and assured that Christ is all in all vnto vs.

Quest.

Quest. Who offend against this rule?

Ans. 1 They who come not at all: these faile as much in not eating, as Adam did in eating of the forbidden fruit, Genes. 3. he obeyed ye Serpent, they will not obey Christ.

2 They who tie themselues to receiue only at Easter, & no time else: these make a Iewish Passouer of Christs institution, and are more willing to follow Moses, then Christ.

3 Such as pretend excuses, why they dare not come: and these also are like vnto those guests, who being inuited to the marriage of the Kings sonne, gaue carnall reasons why they could not come, Matth. 22. 4.

Quest. What think you of such as come not often, because of the meanenesse of the elements, in which this Sacrament is administred?

Answ. Surely as of Naaman the Assyrian, who thought the waters of Damascus better then all the riuers of Samaria; or as of that woman of Samaria, who ignorantly preferred the well of Iaakob, before the well of liuing waters. 2. King. 5. 10. Iohn 4. 12. These then, they may bee good Christians, though seldome Communicants; but they are deceiued, not knowing that the means of saluation, are offered to vs in weak meanes. 1. Cor. 1. 21.

Quest.

Quest. But some againe haue this Sacrament in such reuerẽce, that they dare not come often: what is your opinion of them?

Answ. If Christ calleth them, why should not such come? Are they not prepared? it is their fault: or not in charity? They excuse one sinne with another: shall they sin against God, because man sins against them? Nay, better excuses would not serue these, Matth. 22.4.

Quest. You haue giuen many good instructions concerning this Sacrament: tell me I pray you, is it lawfull to receiue it priuately?

Ans. If persons excommunicate from the Church, did repent them of their sinnes, and could not by sickenesse come to the Church; these, not to make receiuing necessarie, but in regard of themselues, to testifie their repentance, and in regard of the Church, that it accepted their repentance, and for their comfort, receiued thẽ as members of Christ: the Sacrament was in former times deliuered priuately to such. Yea, and the Councell of Nentz decreed, That if any these gaue tokens of repentance, and desired the Sacrament, he should haue it.

Quest. Did there any hurt come of this order?

Answ.

Anſ. Very much: Firſt, that if any were deadly ſicke, the Euchariſt muſt needs be adminiſtred to him. Secondly, that in Popery, euery parish Prieſt muſt bring to euery one of peares, readie to die, this breaden god in a boxe, with Bell, Booke, and Croſſe; and if any departed without receiuing this iournall, he was not to bee interred in Chriſtian buriall: if he did receiue it, he muſt needs go to heauen.

Queſt. Do al reformed Churches vſe this order, priuately to adminiſter this holie Communion?

Anſ. Some do not, that for theſe reaſons:

1 Becauſe Chriſt gaue it to all his diſciples.

2 Paul will haue the Corinthians not to eate at home, but to ſtay one for another.

3 It is called Synaxis, a Communion, and Leitourgia, a publike Miniſterie.

4 If in the Apoſtles times, it were adminiſtred in families, it was becauſe of perſecution, and yet then many Chriſtians mette together at it.

5 The Word is not priuately to be preached, and therefore the Sacraments are not priuately to be adminiſtred.

6 It cauſed publike aſſemblies to be neglected.

7 It

7 It brought in a necessity of this Sacrament.

8 It caused some to neglect it in health, because they were sure to haue it in sickness.

9 Other meanes of comfort may be vsed, as well as this; as comfort frō the promises of the Gospel, & our ingrafting into Christ.

10 Many of the ancient Fathers disallowed such as deferred Baptisme till they were sicke; and therefore, had better cause for not admitting this Sacrament to ꝑ sick.

Quest. Do you then think, that a Minister may not administer this Sacramēt to a sick, or condemned man priuately, if he desire it?

Answ. I dare not thinke it, and that for these reasons: 1 I dare not depriue a man being in such a case, that he cannot come to the publike assemblies, of the confirmation of his faith, and seale of his saluation, as this Sacramēt is: No more then I dare depriue him of the comfort of the Word, and my prayers for him, in such a time, when Satan is most busie.

2 If in the ancient Church it were granted to persons excōmunicate, to testifie their repentance: why should it not be granted to good Christians, to confirme their faith?

3 Such a priuate communion, is a testimonie of the receiuers coniunction with his

whole Church; as a particular Communion in a Parish, is a testimonie of her communion with the whole Church.

Quest. Are there no caueats to bee given about this doctrine?

Answ. Yes. 1 That it bee sparinglie vsed.

2 To such only as desire it.

3 That they be taught, that it is not of necessitie.

4 That some words of exhortation go with it.

5 That no pompe be vsed in carrying the Communion.

6 That the minister know, it is not desired in superstition.

7 That it be done to such as cannot come.

8 That the partie haue a conuenient companie with him.

9 That, if it may be done, the partie then receiue it priuatelie, when others do so, in the Congregation.

10 That in the administration, the Institution of Christ bee obserued, and all be done in remembrance of Christs death.

Quest. I had almost forgotten to aske you one necessarie question: are you bound to come fasting to this Sacrament?

Answ. It is not absolutelie necessarie:

1 Because

1 Because the Paschall Lambe was not so eaten.

2 Because Christ did it after supper.

3 Because in the Primitiue Church, many places obserued Christs time to communicate, at ꝑ euening, especially at Easter, and Whitsontide, as Cassander proueth.

4 Because some are so weak, that they cannot stay so long fasting.

5 Because many abstained in superstition, as thinking that they eate the verie body, and drinke the verie blood of Christ.

6 Because our preparation standeth rather in the purifying of the heart, then purging of the stomacke.

Quest. What thinke you of the conuenience of it?

Ans. I thinke it fit to come rather fasting then fasting, to this banquet; and if we cannot fast so long, to vse as little refreshing as may be, and that for these reasons:

1 Because wee must do it for the better hearing of the Word.

2 That we may better meditate of Christ and his benefits.

3 That we feeling some hunger for want of food, may better be put in mind to hunger after Christ.

4 That feeling comfort by Bread and

Wine, we may the more bethinke our selues of our comfort in Christ.

5 Because abstinence, and fasting of the bodie, maketh vs more fit for all spirituall exercises, belonging to Communicants.

6 Because, euen Paul reuerenceth the Corinthians, for abusing themselues at their loue-feasts, with this Sacrament.

7 We must euer bee sober in diet: and why not then at this time?

8 This was one end, why it hath been for many yeeres taken in the morning, as Drachmarius testifieth, who liued in the yeare 800.

But in this abstinence, as wee may do it for our better preparation, so must we auoid the opinion of necessitie (as though it were sinne to eate, or drinke) and merite, as if thereby wee should deserue at Gods hande. For, the Councell of Constance admitteth some refreshing in case of necessitie, to women with child, aged and sicke persons, and such as dwelt far frō their Parish Churches.

Quest. Is there nothing to do for you, after you haue receiued this holy Sacrament?

Answ. Yes, I must obserue three things:

1 I must giue God thankes for so great a benefit. 1. Cor. 11. 26.

2 I must looke to receiue by it, increase of faith and repentance, to rise from sinne, and to receiue power against the diuell.

3 If I feele this present comfort, to bee thankfull for it: if not, I must know, that it is because I haue not prepared my selfe, or because my faith is weake, or because I liue in some secret sinne: wherefore I must go to God, acknowledge my fault, and desire pardon and comfort for the same. Now the Lord grant me this grace, so to be partaker of his Sacramentall Table, that I may be partaker of his heauenly Table, through Iesus Christ my Lord, and alone blessed Sauiour, Amen.

Ille non edit corpus Christi, qui non est de corpore Christi. August.

He cannot eate the bodie of Christ, that is not of the bodie of Christ.

Accede, panis est, non venenum: mala res non est, sed malus accipit. Idem.

Come, it is bread, not poison: the thing is not euill, but an euill person receiueth it.

A DIRECTION TO LIVE WELL.

ISAIAH 30.21.

This is the way, walke in it.

PHILIP. 1.27.

Only let your conuerſation be, as becommeth the Goſpell of Chriſt.

AT LONDON
Imprinted by *Felix Kyngſton*,
1610.

A DIRECTION TO LIVE WELL.

Question.

I See that you remember much cõcerning praying & communicating: what must you obserue in your Christian practise?

Ans. As I am bound to pray continually, so am I bound to watch cõtinually, that neither by Satans subtilties, or the worlds vanity, or mine own security, I be not surprised.

Quest. Why ought you thus to watch?

Ans. 1 Because I walke in the presence of God. Prou. 5. 21.

2 Because I walke amongst many occasions of sinne. 1. Ioh. 2. 16.

3 Because of my selfe I am shiftlesse to auoid them. 2. Chron. 20. 12.

4 Because I can go about no good things, but either Satan, or my lustes will be readie to molest me. 1. Thess. 2. 18. Zach. 3. 2.

5 Because

5 Because many excellent men haue fallen very grieuously, for want of watchfulnes. Gen.9.21.& 19.32.2.Sam.11.2.3.1 Kin.11.1.

6 If I can thus watch without ceasing, I shall get in each action the peace of a good conscience, which is the greatest iewel in the world. Acts 23.1.

7 I shall bee readie for any temptation, especially for death, and the day of iudgement. Genes.39.10. Luke 2.29.& 21.36.

8 I shall bee sure to doe no such thing, whereof I cannot giue an account to God. Luke 19.15,16.

9 I shal stop the mouthes of mine aduersaries, when they call in question my righteous dealing. 1.Sam.26.21.

10 I shall cause my religion to bee well spoken of, whilest others obserue my godlie conuersation. Matth.5.16.

Quest. What must you do, that you may thus watch?

Answ. 1 I must euer walke in faith: and to each part of Gods seruice, it is my dutie to bring it with me. Rom.14.23.

2 I must haue Gods warrant with me: without which, faith is no faith. Psa.119.105.

3 I must see what calling I haue to each thing, without which a good thing may be sinne. 1 Chron.13.9.

4 I must redeeme, or buy out the time, and present opportunitie of doing good, and auoiding euill: Ephes. 5. 15.

5 I must look to my thoughts, my words, mine actions, my gesture, mine apparell, my diet, my recreations, my gettings, my spendings, and how I may keepe holy the Sabbath day.

Quest. Because in the fourth rule, you haue said that we must buy out the time, out of whose hands must we buy it out?

Answ. There are ten sinnes, which like so many Monopolizing ingrossers, do take vp all the houres of mans life, we must redeeme them out of all their hands. The first is Reading of vaine bookes: the second, Long labour, to decke vp our bodies: the third, Feasting, and continuance in it: the fourth, Recreations in excessiue sort: the fifth, Gadding abroad, without businesse: the sixth, Prattling and talking of things needlesse: the seuenth, Immoderate sleeping in our beds: the eighth, Idlenes, and negligence in our callings: the ninth, Vaine thoughts, and cogitations of the mind: the tenth, Worldlines, and greedines to get. Against these we must labour by contrarie practises: and if we will indeed redeeme the time, we must buy out the time past by Repentance: present, by Diligence:

Diligence: to come, by Prouidence.

Quest. What rules haue you learned for your thoughts?

Answ. 1 That I be carefull to keepe a more narrow watch ouer my thoughts, words, and deeds, then heretofore I haue done, to do them more warily for Gods glorie, mine owne comfort, and my brethrens benefit. 1. Cor. 6. 20. 1. Pet. 1. 15. Prou. 4. 23.

2 That I cleanse my heart from the very first motions of all sinfull thoughts, as of Lust, Anger, Pride, Couetousnesse, Malice, Stubbornenesse, euill Suspition, as knowing that the least sinne deserueth death, and doth depriue me of part of my comfort in my saluation. Ephes. 4. 23. 31. Matth. 15. 18. 19. Colos. 3. 2. 8.

3 That all my lawfull affections be moderate, and without excesse, and greater alwaies vpon heauenly, then earthly things. Colos. 3. 1. 2. Philip. 3. 20.

4 That I fulfil not my mind in al things, for then I shall often sinne: let mee consider therefore, whether that be lawfull I desire, and for the glorie of God. Rom. 14. 23.

5 That I bestow no more care & thought vpon the world, then I needs must, for the moderate maintaining of my selfe, and those that belong to me, lest my thoughts bee distracted

ſtracted too much from heauenly things. 1.Tim.6.8.9.Geneſ.24.63.

6 That I ſuffer not my mind to be occupied with vnprofitable, curious, and vaine meditations: for which I cannot giue a ſufficient reaſon to God and man, if I were aſked Prou.6.14.Zach.8.17.

7 That I thinke better of my brethren, then of my ſelfe, and the more I excell in any thing, be the more humble before God and man. Rom.12.16.Philip.2.3.

8 That I take ſome time euery day, to meditate vpon, and to mourne for the miſeries, and iniquities of the age wherein I liue, and pray to God for remedie. Pſal. 69. 9,10.Ezech.9.4.

9 That I thinke often of the vanitie of my life, vpon my departure hence, daily looking for my Sauiour in the clouds, & wiſhing rather a good life, then a long. Pſalm. 90.9.10.15.

10 That I carefully meditate, and remember euery good thing I heare or learne, that I may readily practiſe it, when time and occaſion ſerues. Acts 17.18.

Queſt. What rules haue you learned for your words?

Anſw. 1 That I remember, ſuch as my ſpeech is, ſuch is my heart; and that both my

my heart and mouth goe together, but in holy manner. Ephes. 4. 29. Colos. 4. 6.

2 That my speeches be gracious to the edification, good, and benefit of them with whom I speak, not to their euill and sinning. Colos. 4. 6. Ephes. 4. 29. & 5. 4.

3 That my speech be alwaies more and more earnest, ioyfull, and comfortable, when I speake of heauenly than earthly matters. Ephes. 5. 4. and 4. 6. Psal. 1. 2.

4 That I remember I shall answere for euery idle word, which passeth out of my mouth, to God, or to man. Matth. 12. 36.

5 That multitude of words be often sinfull: let me speake therfore as few as I may, yea be rather silent then speake vnprofitably. Prou. 17. 27. & 10. 19. Iam. 1. 19.

6 That my words be no greater, or more then my matter deserueth, nor beare a shew of vice in me, or any excessiue affection. Psal. 34. 13. 1. Pet. 4. 11.

7 That as I beleeue not all that is told me, so I tell not all I heare; but tell the truth only, though not all, nor alwaies. Eccl. 3. 7. Luk. 2. 19. 1. Sam. 10 1. 6, & 16. 1, 2. 5.

8 That I delight not to speake of others infirmities, especially behind their backs; and speaking before thē, speak wō griefe and wisedome. Psa. 15. 3. 2. Tim. 3. 3. Mat. 18. 15.

9 That

9 That I speake not of God, but with reuerence, knowing I am not worthie to take his name in my mouth. Leuit. 19. 12. Rom. 9. 5. Deut. 28. 58.

10 That in praising, I bee diligent; in saluting, courteous; in admonition, brotherlie. Prou. 27. 2. 1 Sam. 10. 4. Rom. 16. 16.

Quest. What rules haue you learned for your actions towards God?

Ans. 1 That I vse daily prayer to God, euerie morning, and euening, that he would guide mee and mine affaires, for his glorie, and mine owne comfort. Dan. 6. 10. Psa. 55. 17

2 That I confesse vp all my sins committed against him in euerie matter, and with griefe bewaile them at fit time, craning pardon and strength against them. Psal. 51. 2.

3 That euery day something of Gods word bee read, and meditated vpon, that I may increase in knowledge and in godlines. Psalm. 1. 2. Deut. 6. 6.

4 That whatsoeuer I take in hand, I first take counsell at Gods Word, whether it be lawfull or no, be it for my profit or pleasure, and then that I do it with peace, at least in my heart. 1. Sam. 20 8.

5 That I giue thankes to God for euerie benefit that I haue receiued, and then dedicate the same for the promoting of his glory,

and

and the good of his Church. 1. Thess. 5. 10.

6 That I sanctifie Gods Sabbath daily in vsing holy exercises of prayer, preaching, meditating, and Sacraments at the time. Exod. 20. 8.

7 That any meanes God hath appointed for any matter, be not more relied vpon, then God himselfe, but be be fit & prayed vnto, for the prosperous vse of them. 2. Chron. 16. 12.

8 That I stick to God as well in aduersitie, as in prosperitie, knowing the one to be as necessarie for mee as the other: yet let me pray for my necessities, be humble when I haue them, that I vse them well, and that I lose them not. Iam. 1. 2. 3.

9 That I marke my profiting in religion, prepare my selfe to heare Gods word, attend when I am there, conferre, and meditate about it after. 1. Cor. 15. 10 & 11. 28.

10 That I loue all things for Gods sake, and God onely for his owne: that I make God my friend, and nothing can be mine enemie: and account all things vaine, to serue God sincerely. Philip. 3. 8. Rom. 8. 31.

Quest. What rules haue you learned for actions towards your selfe?

Ans. 1 That I refraine my eares from hearing, mine eyes from seeing, my hands from doing, and euery part of my soule, and bodie,

bodie, from fulfilling any thing vaine or wicked. Iob 31.1. Psal. 119.37.

2 That my meate, apparell, and recreations bee lawfull, needfull, and moderate. Luk. 21.34. Rom 13.13.1. Tim. 2.9. & 5.23. Titus 2.3.1. Cor. 10.31.

3 That with al care I redeeme the time, knowing I shall answere for euery idle houre. Ephes. 5.16. 1. Pet. 4.3.

4 That I be as sorrowfull for the good deedes that I haue omitted, as I am ioyfull for þ good dedes I haue fulfilled. Rom. 7.8.9.

5 That my speciall sinnes and corruptions bee inquired into, thought vpon with griefe, whether they are weakened in me, or remaine in their old strength, & that I resist them with all faithfulnes, euery day more and more. 1. Cor. 11.28.

6 That I remember with humilitie, all the good motions and actions God worketh in me, that they may be pledges of my saluation, spurs to godlines, and comforts against temptations. 2. Cor. 6.4.5 Rom. 7.15.

7 That I suffer not my self to be pleased with mine vnprofitablenes, that is, w vnfitnes, or vnwillingnes to serue God. Ro. 12.11.

8 That I follow my lawfull calling, so carefully for the good of Gods Church, as feeling the trouble thereof, I be put in mind

of my miserie by Adam, and bee humbled thereby. Rom. 12. 7. Genes. 3.10. Eccles. 1.13.

9 That I take reuenge of my selfe for my slipperie running, beating downe my bodie that I sinne not against. 1.Cor.9.27.

10 That I neuer make more shew of outward holines, then I haue inward in my heart. Esay 58.5,6.

Quest. What rules do you learne for your actions towards other?

Answ. 1 That I remember that whatsoeuer I haue that may be vsed towards others, God hath bestowed it cheefe for others benefit. Rom.12.6.& 1.11.

2 That I count it not sufficient, that my selfe serue God only, vnlesse I cause all within my charge, by all meanes to do the same. Genes. 14. 14 & 18. 19. Psalm.101.1,2,3. and Iosh.24.15.Ester.4.15.

3 That I consider I am but Gods steward, in all his benefits I haue: let me therfore employ them wisely to those that need, heartily, and in time. 1.Pet.4.10.

4 That I behaue my selfe toward them, so sincerely, that I may winne the weake, comfort the strong, and make ashamed the wicked. 1.Cor.10.32.Col.4.5.

5 That as I receiue good in company, so alwaies

alwaies I do them some good to my power. Rom.1.12.& 14.19.

6 That when I know others to sinne, I mourne for it, and amend it if I may, by brotherly admonition. 1.Cor.5.2.Matth.18.15. Leuit.19.17.

7 That I reioyce and praise the Lord for any good thing the Lord sendeth vnto men, knowing that it is for mine and others godlines sake, that God vpholdeth the worke. 1.Thess.5.18.Rom.12.15.Luk.15.8.

8 That I striue not whether other should do good to me, or I to them first; but that I benefit euen mine enemies, knowing my reward is with God. 1. Thes.5.15.Mat 5.39. Rom 12.20.

9 That I bee carefull to vse the good I can receiue by any man, knowing that I am but a member of the bodie, and stand in need of other. Rom.12.16.and 1.12.

10 That I carefully crane the prayers of other brethren, and their prayses to God for the gifts I haue receiued: so I shall seale my fellowship in that bodie more effectually. Rom.15.30.2.Cor.1.11.

11 These holy exercises I must not make common for the time, or vse them for fashion sake, but vse them daily.

Quest. Seeing you haue precepts for your

actions, what must you obserue in your gesture and behauiour?

Answ. For my gesture I must take heed:

1 That mine eyes be not haughtie. Psal. 131.1.

2 That my countenance be not impudent. Prou.7.13. Isai.3.9.

3 That my face be neither laughing nor lowring. Eccles.19.28.

4 That mine hands be neither spread out, nor closed in. Prou.6.13.

5 That I be not apish in imitation. Psal. 106.35.

6 That my gate be not too slow, nor swift. Eccles.19.28.

7 That I giue place and reuerence to my betters. Leuit.19.32.

8 That I sit not before I am placed, Luk.14.9.10.

9 That I speake not before I am asked. Eccles.21.20.

10 That I be not solemne, whē I ought to be cheerefull, nor cheereful when I should be sorrowfull; but in all things behaue my selfe as the child of God. Ephes.5.8. Eccles.3.4.

Quest. What rules are you to obserue in apparell?

Answ. 1 For the matter, it must not be too good, or too meane. Matth.11.8.

2 For

2 For the fashion, not too new, or too old. Rom. 12.3. Isai. 3.16.

3 For the colour, not too light, or too sad. Luk. 16.19.

4 For the wearing, not too effeminate, nor too soldier: and in a word, my apparell must be such as argueth sobrietie and holines of mind, considering the ends of apparell, which are: Eccl. 19.28. 1. Tim. 2.9. 1. Pet. 3.3. 4.3.

1 For necessitie, that our bodies may be kept from the weather. Prou. 31.21.

2 For honestie, that our nakednesse may be couered. Gen. 3.7.

3 For commoditie, that we may labour in our callings. Iohn 14.4.

4 For frugalitie, according to our state. 2. Sam. 13.18.

5 For distinction, both of men from women, young from old, Magistrates from subiects, the Clergie from the Laitie, and the rich from the poore. Deut. 22.5. Gen. 37.2. Hest. 6.9. Exod. 28.4. Luk. 7.25. Zeph. 1.8.

And in wearing of apparell, I must not looke so much what I am able to do, as what is fit for me to be done, to imitate the most graue and sober sort of my ranke, and to kap my selfe rather vnder, the aboue my degree; which if I do not, I do but waste Gods benefits, weare a badge of a proud heart, giue

estimonie of idlenes procure suspition of leuitie by diuers fashions: labour to confound degrees, and by the lightnes of mine apparell, prouoke many not only to suspect me of euill, but also by it to commit euill. Ezech. 23.5,12.

Quest. What rules are you to obserue in diet, and at table?

Answ. 1 That I sit not downe before I pray. Psal. 145.15. Matth. 14.6. Luk. 24.30. 1. Sam. 9.13.

2 That I rise not before I giue thankes. 1. Corinth. 10.31. Rom. 14.6. 1. Thes. 5.18. Eccles. 32.14.

3 That I feed only to satisfie hunger. Ezech. 16.49. Luke 21.34.

4 That I cut not at the table of my betters before I am carued. Eccles. 31.18.

5 That I feede not on too many dishes. Eceles. 31.12. &c.

6 That I desire not too much daintie meates. Eccles. 37.29.

7 That my supper be ordinarilie lesse then my dinner. Eccles. 31.19. 20.21.

8 That I beware of too much strong drinke. Eccles. 30.25. & 31.28. Prou. 20.1.

9 That I rise with an appetite. Eccles. 31.19.

10 That in eating I remēber the poore,

and

and that this bodie which I leaue shall bee wormes meate. Nehem.8.10.Amos 6.6.

Quest. What rules must you obserue for recreation?

Answ. 1 That they bee of good report, and of whose lawfulnes there is least question.Philip.4.8.

2 That I make not an occupation of them.Prou.21.17.

3 That I vse them as recreations, not to trouble my bodie or mind.

4 That I stay not long at them.

5 That I lose not much at any recreatiō.

6 That I vse no such recreations, as I am ashamed that good people should see me.

7 I must not giue offence, by abusing my libertie to any man.

8 After exercise I must returne to my calling.

9 I must vse such exercises as are of little cost, least losse of time, and fit for me to vse.

10 I must not thē play, when I should be at worke, nor be merry in time of mourning.

Quest. What rules are you to remember for getting riches?

Answ. 1 That my calling be such an honest calling, as that I be not ashamed of the very name thereof: as vsurers are to be called vsurers.Gen.47.3.

2 That I get my wealth by honeſt labor. Prou. 31. Pſal. 128. 2. Theſſ. 3. 8.

3 That in buying and ſelling, I defraud no man. Gen. 23. 15. & 33. 19. 1. Theſſ. 4. 6. Eccleſ. 27. 2.

4 That I enrich not my ſelfe by the labour of the poore. Amos 8. 4. Iames 5 4.

5 That to get, I leaue not Gods ſeruice. Iſa. 58. 13. Nehem. 13. 15. Amos 8. 5. Ier. 22. 13.

6 That I lie not, nor forſweare my ſelfe. Leuit. 19. 11.

7 That my weights, wares, and meaſures bee good. Leuit. 19. 36. Prou. 11. 1. and 16 13. and 20. 10.

8 That I conſider, that it is hard to bee rich and religious, Matth. 19. 23, 24.

9 That I do as I would be done to. Luke 6. 31.

10 That I commend not my ſeruants for deceiuing any. 2. King. 5. 26.

Queſt. What rules muſt you obſerue in ſpending?

Anſw. 1 That I ſpend not aboue mine eſtate. Prou. 27. 27. 1. Sam. 25. 36. Pſa. 131. 1. 1. Cor. 16. 1. Luke 14. 28.

2 That I ſpare not when I ought to ſpend. Prou. 11. 24 1. Sam. 25. 11.

3 That I buy not that which is needleſſe for me. Iohn. 13. 29.

4 That

4 That especially I must giue to the poore. Galath. 6. 10. Eccles. 12. 4.

5 That I haue a regard to my kinred.

6 That I giue not too much to the rich, and friends. 1. Tim. 6 8. 2. Sam. 9. 1.

7 That I obserue times, places, and persons, in giuing and spending. Eccles. 12. 1.

8 That I giue not to the poore with reproching them. Eccles. 4. 7, 8. Rom. 12. 8. 2. Cor. 9. 7.

9 That I boast not too much of my liberalitie. Prou. 20. 6.

10 That I bee not liberall of another mans purse. Eccles. 11. 1. Luke. 16. 6.

Quest. What rules are you to obserue for the sanctifying of the Sabbath?

Answ. 1 I must rise early to sanctifie my selfe, and all that belong to me, for Gods seruice that day. Iob 1. 5.

2 I must keepe it from morning till euening. Leuit. 23. 32.

3 I must frequent the exercises of religion, and be present with all reuerence at praier and preaching. Psal. 122. 1.

4 I must not so go from Sermon to Sermon, that I conferre not of Gods word which I heare, especially with such as belong vnto me. Acts 17. 10, 11.

5 I must meditate of all Gods mercies, especially

especially of such as are giuen me in Christ. Psalm.92.1.

6 I must not make that day, a day of feasting, sporting, or visiting (as the most do) of friends abroad. Isai.58.13.14.

7 I must doe no worke vpon that day, which might haue been done the day before, or may be done the day after. Exod.20.10.

8 I must labor to be at Gods house with the first, ꝑ so I may be partaker of the whole seruice. Mat.18.20. Hebr.10.25. Psal.42.4.

9 I must visite such as are comfortlesse, if I know, or imagine they stand in need of my helpe. Iames 1.27.

10 I must bee carefull to prouide something, which I may distribute to the necessitie of the Saints. 1. Cor.16.2.

These rules must I obserue; lest it bee truly said of mee, which was falsely said of Christ, This man is not of God, for he keepeth not the Sabbath. Iohn 9.16.

Quest. Now as you haue learned these generall rules of plentie, come we euen to particulars: say that you intend to be maried, what rules must you vse in chusing a wife?

Answ. I must looke, 1 That shee bee of good religion. Gen.26.2.& 27.46.

2 Of honest parentage. Genes.28.1.

3 Of good report. Prou.22.1.

These rules must women vse al-

4 Of

4 Of ciuill carriage. Prou 7.10,11,12.
5 Of contenting perſonage. Gen.24.16.
6 A louer of godly companie. Acts 16.17.
7 Of prouident circumſpection. Prou. 19.1,& 31.16,
8 Of ſtayed peeres.
9 Of few words. Pro.31.26. Eccl.26.28.
10 Of an honeſt nature. Eccleſ.25.18.

Queſt. When you are married, what duties owe you to your wife?

Anſw. I owe vnto her:

1 Loue to her perſon. Epheſ. 5.25.28. 1.Sam.1.8.

2 Chaſtitie to her bed. Prou.5.15,16,17, 18. Gen.2.14.

3 Maintenance to her eſtate. Pro.31.31.

4 Cohabitation to her content. Deut.24.5. 1.Cor.7.5.1.Pet.3.7.

5 Patient forbearing, and concealing of her infirmities, Coloſ.3.19. Epheſ.4.26. eſpecially when I am newly maried: for as bricks newly laid are eaſily ſeuered, before the morter be dried; ſo louers newly marryed, are eaſily diuorced, before their hearts are by continuance vnited.

6 Admonition and commendation, rather then correction. Hebr.10.25. Prou.31.31.

7 Inſtruction in pietie. 1 Cor.7.15.

8 Due beneuolence. 1.Cor.7.3,4,5.

9 Kindneſſe

9 Kindnesse to her kindred. Hester. 8. 2, 3.

10 Cherishing in sickenesse. Prou. 12. 19. And continuance of loue to her, euen when she is old, wrinkled, and hath lost her former beautie. Luke 1. 6.

11 I must leaue her a liberall portion, if she suruiue me. Prou. 31. 31.

12 And both mourne truly for, & be kind to her children, if she die before me. Gen. 23. 2.

Quest. And what duties must you looke for from your wife?

Answ. These duties:

1 Reuerence, as to her head. 1. Cor. 11. 2. Ephes. 5. 33.

2 Chastitie, as to a part of her bodie. Genes. 2. 24. Prou. 5. 19.

3 Prouidence in getting, sparing, and spending. Prou. 31. 1. Sam 25.

4 Nursing of her owne children: for, this, God, nature, her breasts, her health, all children loue to such a mother, the dumbe creatures, the feare of changing her child, and the examples of holy women teach her, if she be able to do it. Gen. 21. 7.

5 Silence in keeping secrets, without declaiming against every domestical vnkindnesse. Galath. 6. 2. Iudg. 16. 18.

6 Obedience to my lawfull commandements. Ephes. 5. 22. Hester 1. 21, 22.

7 Cheare-

7 Chearefulneſſe of countenance, and ſpeech. Eccleſ. 26.19,20.

8 Diligent ſtaying at home in ſome honeſt calling. Prou. 7.11,12. Gen. 18.9.

9 Grauitie in her domeſticall behauiour. 1. Pet. 3.2.

10 Sobrietie in her apparel and geſture. Iſai. 3.1. Tim. 2.9. 1. Pet. 3.4.

11 Obſeruation of his nature, and diet. 1. Sam. 25.36,37. Gen. 27.9.

12 Abſtinence from marriage for ſome conuenient time after his death, that ſo it may appeare ſhe truly loued him. Luk. 2.37.

Queſt. If God ſend you children, what duties owe you to them?

Anſw. I am bound to performe theſe duties: 1 To bring them vp in the feare of the Lord, Gen. 18.19. Prou. 4.4 & 31.1. Pſalm. 78.4. Epheſ. 6.4. 1. Chron. 28.9. and to loue them beſt, who beſt loue God, and me. Gen. 25.28. & 37.3.

2 To look that they may liue in ſome calling. Gen 4.2. Prou. 10.4.

3 To fit their callings according to their natures. Gen. 4.2.

4 To teach them ſuch ciuill behauiour, as sauors of pietie. Prou. 4.24,25,26.

5 To giue good example to them in each thing. Leuit. 11.44. 2. Kings 2.23.

6 To

6 To teach them at the least to reade. Reuelat. 1. 3.

7 To correct thē doing amisse. Eccl. 30. 1. Pro. 22. 15. & 19. 18. & 29. 15. 1. King. 1. 6.

8 To commend them when they do well. Ephes. 6. 4.

9 To apparell them rather comely then costly. Eccles. 11. 4.

10 To denie them in many things their wilies. Eccles. 30 9, 10, 11.

11 To leaue them all some fit portion of my goods, and not to make one a gentleman, and the rest beggers. Gen. 25. 5. 6. Deut. 21. 17. Luk. 15. 12: but, Eccles. 33. 18. 19, 20. he must not giue them power ouer him whilest he liueth.

12 In due time to looke to their marriage. Eccles. 7 25.

13 And last of all, to pray for them, that they may feare God, obey gouernours, grow in grace, and become citizens of heauen. Genes. 17. 18. Psal. 72. 1. Iob 15.

Quest. What duties are your children to performe to you, and your wife?

Answ. They ought, 1 To obey vs in things lawfull. Ephes. 6. 1, 2

2 To reuerence vs, as the authors of their being. Eccles. 3. 1, 2, 3, 4. & 7. 27. 28. Tob. 4. 3. 4.

3 To

3 To acknowledge vs, be wee neuer so poore. Gen. 47.1.2. Prou. 19.26.

4 To endure our corrections patiently, Hebr. 12.9, 10.11. and though we haue imperfections to beare with the. Gen 9.22.23.

5 To be content with our prouision for them. Luk. 15.12. Philip. 4.11.

6 To seeke al meanes by which they may please vs. Luk. 15.29. Gen. 26.25.

7 To behaue themselues so as they may credit vs. Prou. 10.1. Gen. 34.30. & 27.46.

8 To be sorrie when we be disgraced, Eccles. 3.11.

9 To follow vs as well in the practise of pietie and godlinesse, as in the inheritance of our goods and lands. Ephes. 5.1

10 Not to do, attempt, or enterprise any thing of weight or importance, without our aduice, consent, or approbation: but especially to stay till wee prouide for them in marriage. Gen. 6.2. & 24.4. & 26.34. Now all these duties they shall practise the better, if they will but consider the great care, paines, and charges we haue been at in their education, and bringing vp, which they shall best know, when God sends them children of their owne.

Quest. If you be parents in law to children, what duties must you performe to the?

Answ.

Answ. We must consider: 1 That they are his, or her children, whom we haue made all one with our selues.

2 That God by his prouidence hath committed them vnto vs.

3 That we shall not keepe loue each to other, vnlesse we haue care of such children.

4 That all must pitie the parentielle, much more parents in law.

5 That they haue lost their owne parents, and therefore stand in need especially of succour.

6 That our children may bee in the like case, and we must do by others, as we would haue others do by ours.

7 We shall get credit, and comfort to our selues, by performing all dutie to them.

8 Wee shall take away that great scandall, which is giuen in the world by bad parents in law, and therefore we must:

1 Bring them vp in the feare of God.

2 We must rather take heed of seueritie towards them, then towards our owne children.

3 Wee must bee carefull to increase that portion, which is left vnto them by the will of their parents.

4 We must not for our priuate gaine, or against their consent bestow thē in mariage.

Quest.

Quest. What duties do children in law, owe to parents in law?

Ans. They owe in truth many: but first they also must consider:

1 That they wanting their owne parents, stand in need of some to gouerne them.

2 That God, and the consent of their surviuing Father or mother, hath cast them vpon the tuition of such a parent.

3 That by obedience to parents in law, they shew what they would haue done to naturall parents.

4 That if they please them in all things, it may bee they may inherit their step-parents lands, or goods.

5 That by this they shall be a meanes to keepe loue betwixt an husband and his wife.

6 They shall giue good example to other such children to do the like.

7 That if they had such children, they would not willingly be so dealt withall.

8 That if such parents should vse them ill, they themselues will complaine of them: why then should not good step-fathers complaine of bad step-children? And therefore they ought:

1 To reuerence them as parents.

2 To depend vpon them as gouernours.

3 To be aduised by them as guardians.

4 To be carefull not to marrie themselues, till such time as they haue their approbation: which if they doe, they dishonor God: grieue their parents: scandalize themselues: make step-fathers negligent: step-children neglected: cause other such children, and euen naturall children, against naturall parents, to do the like. If any yet say, I thriue after such a marriage; I answere, you may in goods, perhaps not in goodnes: if in both, it is because you haue repented, or else doubtlesse you will not thriue long.

Quest. Now if to wife and children, God send you seruants, what duties do you owe to them?

Ans. For my seruants I must be carefull:

1 That they be fit to doe such businesse as I keepe them for. Gen. 41. 38. Exod. 31. 2.

2 That I impose not too much vpon them. Prou. 12. 10. Exod. 1. 14.

3 That they neither play nor worke, nor go on errands on the Lords day. Exod. 20.

4 That they go and come with me to and from the Church. Iosh. 24. 15.

5 That I examine them of such things as were taught. Gen. 18. 19. Psal. 34. 11.

6 That I be not too familiar with them. Prou. 29. 21.

7 That I in discretion correct them for their

their faults. Eccles. 33. 23. Genes. 16. 6. 1. Sam. 30. 15.

8 That I teach them a trade, and occupation; and in teaching them, send them not to such places of idolatrie, as by being there, they may endanger their soules, to procure my wealth. Prou. 12. 16. Let Merchants note this.

9 That I be not sorrie when they set vp, but helpe them. Eccles. 7. 20, 21. and 33. 29. and 34. 23.

10 That I teach them not to deale vnfaithfully by mine example, or commend them if they do so. Prou. 21. 6. 2. Kings 5. 26.

Lastly, That their diet and apparell bee conuenient, and only such as I prouide for them. Prou. 31. 21, 27.

Quest. What duties doe seruants owe to masters?

Answ. Euen these duties; They must be,

1 Conscionable to doe their best seruice. Eccles. 6. 5, 6, 7, 8. Colos. 3. 23.

2 Diligent to do my seruice. Matth. 8. 9. Luk. 17. 7, 8.

3 Carefull to become masters of their trade. Prou. 27. 18. & 22. 29.

4 Faithfull, euen to a penie of their masters goods. Titus 2. 10. Genes. 30. 27. and 35. 5.

5 Circumspect for his best aduantage;

not only when hee is present, but in his absence. Titus 2.10.

6 Silent, not reuealing his secrets. Pro. 11.13.

7 Willing to bee directed and corrected by him. 1 Pet.2.18.1.Tim.6.1.

8 Humble, and not answering againe. Titus 2.9.

9 To giue good words to such as they deale with. Colos.4.6.

10 To maintaine their masters credit in all things. And lastly, they must liue in reuerence to their gouernours, quiet with their fellowes, helpfull to such as haue too much worke imposed on them, and giue good example, euen to children in the familie: to bee short, I could neuer yet see him a good and thriuing master, who was in his apprentishipp a bad, and an vnfaithfull seruant: which I would wish all seruants to obserue.

Quest. How then may a good man-seruant be described?

Answ. You told me, that you haue seene him thus described in print:

He must haue, 1 The snowt of a swine, to be content with any fare.

2 A locke on his mouth, to keepe his masters secrets.

3 The

3 The long eares of an Asse, to hearken to his masters commandements.

4 Good apparell on his back, for his masters credit.

5 A sword and buckler on his right arme, for his masters defence.

6 On his left arme a Curry-combe for his horse, a beesome for his chamber, and a brush for his apparell, as one readie for any seruice.

7 The eyes of an Eagle, to see into that which may be for his masters good.

8 The feete of an Hinde, to go with all speed about his masters businesse.

Quest. And what properties must a maid-seruant haue?

Ans. She must be, 1 Carefull. 2 Faithfull. 3 Patient. 4 Neate. 5 Chearefull. 6 Cleanly. 7 Quicke. 8 Honest. 9 Skilfull. And last of all Dumbe.

Quest. But since God hath appointed ciuill gouernment in the world, what are the duties of a good Magistrate?

Answ. He is bounden:

1 In his owne person, to feare and serue God. Psalm. 2. 10, 11. Ios. 24. 15. 2. Chron. 34. 3.

2 To plant true religion in his dominions, and abolish all kinds of superstition.

Isai. 49. 23. Iudges 6. 25. 1. Chron. 13. 3. 2. Chron. 29. 3. 34. 4.

3 To enact wholesome lawes for ỳ good ordering of his State and people. Dan. 3. 29.

4 To see that Gods Commandements, and his owne Edicts bee duely obserued. 2. Chron. 19. 5, 6, 7.

5 By those lawes to heare, and iudge both poore and rich. Deut. 1. 16, 17.

6 To make the safetie of the people the most sourraigne Law: and with Augustus, rather to saue one subiect, then destroy a thousand enemies.

7 To keepe his owne lawes in his owne person. Prou. 16. 12.

8 Not to looke more to priuate gaine, then the good of his people. Deut. 16. 19. 1. Sam. 12. 3.

9 To liue so, as hee may be both feared and loued. 1. Sam. 12. 18.

10 To pray often for his State, and subiects. 2. Chron. 30. 18, 19. In a word, hee must haue a Ladies hand, an Eagles eye, and a Lions heart.

Quest. And what are the duties of a good Subiect?

Answ. He oweth to his Gouernour:

1 Feare, as he is the minister of Iustice. Rom. 13. 4.

2 Reuerence,

2 Reuerence, as he is the Father of his people. 1. Pet. 2. 17.

3 Obedience, as he is vnder God vpon earth. 1. Pet. 2. 13, 14.

4 Prayer, that vnder him he may liue an honest, and godly life. 1. Tim. 2. 1.

5 Protection of his person from danger, though it should be with the losse of his own life. 1. Chron. 11. 18. 2. Sam. 18. 3.

6 Maintenance in paying tribute vnto him, vnder whom hee enioyeth all that hee hath. Rom. 13. Luk. 2. 4. Mat. 17. 27. 22. 21.

7 Cõmendation of his vertues, for which especially he is to be admired. 1. Sam. 12. 4.

8 Concealement of his infirmities, & to take heed how he censure thẽ. 2. Sam. 16. 7, 8.

9 To take heed that he speake not euill of him, no not to curse him in his heart. Eccles. 10. 20. Acts 23. 5.

10 If God take his gouernour away, he must keepe an honorable memorie of him after he is dead: for it is the propertie of a currish dogge, to barke ouer a dead Lion. Lament. 4. 20.

Quest. Say that you haue a Minister, what is his dutie to you?

Answ. He is bound: 1 To pray in, and for the Congregation. Numb. 6. 24. 1. Sam. 12.

2 To reade the word of God. Neh.8.8. Acts 13.27.

3 To preach the Gospell of Christ. 1. Cor.9.16. 2.Tim.4.2. 1.Pet.5.2,3.

4 To Catechise such as are ignorant in his charge. Galath.6.6.

5 To giue good example by his life. Mat. 5.13,14,15,16.

6 To comfort the feeble minded. Iob 33. 23. Isai.61.1. 1.Thess.5.14.

7 To reproue sin and iniquitie. Isai.58.1.

8 To visit such as are not infectiously sicke, if he be sent for. Iames 5.15.

9 To see how the poore may be maintained. Gal.2.10. 2.Cor.9.2. Acts 11.30.

10 To be hospitall, according to his abilitie. 1.Tim.3.2.

Quest. And what duties owe you to him?

Answ. I owe vnto him, 1 Reuerence as Gods Angell. Reuelat.1. 20. Galath.4.14. 2.King.13.14.

2 Audience, as Gods Embassadour. 2.Cor.5.20. Luk.4.20.

3 Obedience, as Gods shepheard. Ezec. 34.2. Hebr.13.17.

4 Maintenance, as Gods labourer. 1.Cor. 3.9. & 9.7,8,9,10,11,12,13,14.

5 Countenãce, as Gods Minister. 1.Tim. 5.17. Eccles.38.1.

6 Confession,

6 Confession, as he is a comforter. 1. Sam. 12.13. Acts 2.37.

7 Loue, as he is mine instructer. Gal. 4.15.

8 Feare, as he is my father. 1. Cor. 4.15.

9 Patience, as he is my corrector. Hebr. 13.22.

10 Prayer, as he is to breake to me the bread of life. Ephes. 6.6. Rom. 15.30.

Quest. I know, by this, my Ministers dutie, and my dutie towards the Minister: but be it ỳ I come to heare a Sermon, what rules can you giue me for profitable hearing?

Answ. Surely these:

1 That you prepare for hearing. Genes. 35.2. Exod. 19.10. 1. Sam. 16.5. & 21.4.

2 That you be diligent in hearing. Ierem. 13.15.

3 That you be carefull after hearing. Isai. 41.23.

Quest. What rules must I obserue before?

Ans. 1 That I leaue all worldly cares at home. Eccl. 4.17. Ruth 3.3. Mar. 7.3. Lu. 8.14.

2 That I pray for the Preacher, people, and my selfe. Eph. 6.19. Psa. 119.18. & 12.9.8.

3 That I make my selfe not vnfit by banquetting. Isai. 5.12, 24. Hos. 4.11. Luk. 21.31. Ephes. 5.17.

4 That I reade his text before I come, if he follow an ordinarie course. This was

Chrysostomes

Chryſoſtomes aduice to his Auditors: Homil.10.in Iohn.

5 That I come not with preiudice of the Miniſter. 1.King. 22.8. Acts 24. 25. Luke 23.8.1.Cor.1.11.

6 That as I come, I conſider whither I go. Exod.34.24.Zach.8.21.

7 That I carrie my familie with me. Exod.20.10.

8 That I inuite others to come. Iſa.2.3. Zach.8.21. Iohn 1.43.47. Luke 2.42. Pſal. 122.1.Gen.11.4.

9 That I bring a mind deſirous to heare. 1.Pet.2.2.

10 That I ſo come, as I may heare the whole Seruice and Sermon: For, to neglect Seruice, sauors of Schiſme; and, to come short of the Sermon ordinarily, argues Atheiſme.

Queſt. What must you do in hearing the Word?

Anſw. 1 I must settle my selfe to heare. Act.10.33.Eccleſ.6.33.

2 Mine eyes must be bent vpon the Preacher only. Luk.4.20.& 5.1. Act.3.5.& 8.6. Nehem.8.3.

3 I must not offend the Congregation, by coughing, or sleeping. Acts 21.9.& 21. 40. 1.Theſſ.5.7.

4 I

4 I must reade nothing in the time of the Sermon, vnlesse I turne to places alleaged; but, *Hoc agere*, do ꝑ which I am come to do.

5 I must take heed I talke not so with others, that I heare onely by peecemeale. 1.Cor.10.10.Psal.26.12.

6 I must remember I come to learne. Isai.2.6.

7 If ꝑ doctrine be good, neither voice, nor youth, nor gesture must offẽd me.2.Cor.11.6.

8 I must reioyce most in mine owne Teacher.Iohn 10.4.

9 I must obserue the Preachers method, whether he expound, teach, exhort, confute, reprehend, or comfort.

10 I must note that which most cõcernes me, and then thinke that he speakes to, and of me.Acts 2.38. Iames 1.25.

11 I must not be wearie, if the Sermon be long.Acts 20.9.Ios.8.34.Nehem.8.3.

12 I must write the Sermon if I can.

Q. What must you do whẽ you haue heard?

Ans. 1 I must not depart before all, euen the blessing be ended, nor before the administration of the Sacraments, if there be any.

2 As I go home, I must thinke what I haue heard, and talke of it as I go.Luke 24.14. Nicephorus saith, that Christians in their iourneying did sing Psalmes; and by such

such singing, a Iew was conuerted. Lib.3. Eccles.hist.cap.37.

The want of this, is the maine cause of ignorance, and vnprofitablenes.

3 When I am come home I must conferre of the Sermon, and see that each of my family haue learned somewhat. Deu.6.4.20.

4 If I doubt of any thing, I must aske the Preacher, or some other. Malach. 2.7. Acts 8.34.

5 I must not immediately after hearing, go about my priuate affaires.

6 If the Sermon be ended before dinner or supper, the best table talke is of the Sermon. Exod.12.26.

7 I must not so much censure the Minister, as see what good things I haue learned. Act.13.45.

8 It is not enough to say it was a good Sermon, but I must know for what I commend it. Iohn 7.46.

9 If any of my people haue been negligently forgetfull, I must reproue them. Marke 7.19. & 8.18.

10 I must labour to turne Gods word into good workes. Rom.2.13. Iohn 13.17.

Quest. Now that you may bee able to iudge of Sermons: tell mee which you doe thinke a good Sermon?

Answ. Surely that which shewth,

1 The coherence of his Text, with that Scripture,

Scripture, which goeth before, and followeth after it, if it haue any.

2 Which expoundeth the true meaning.

3 Which deliuereth out of it the naturall doctrines, with reasons, and proofes of that doctrine.

4 Which maketh vse of each doctrine.

5 Which instructeth, exhorteth, confuteth, comforteth.

6 In which is manifest the power of Gods Spirit.

7 Which heapeth not vp too many testimonies diuine, or humane.

8 That which Auditors may best vnderstand, and remember.

9 That which teacheth mee the way to heauen.

10 That which speaketh especially to my heart, woundeth my conscience, moueth me to teares, draweth from me a confession of my personall sins, causeth me to beleeue, and maketh me to turne from all, yea, euen my beloued sinnes, to God.

Quest. But because you see many asleepe at Sermons, tell me what may be the cause of such heauinesse?

Answ. The causes are:

1 The malice of Satan, who rocks the cradle in which men so sleepe.

2 The

2 The want of consideration of the Maiestie of God, the presence of Angels, the necessitie of the Word, and the subtiltie of our aduersarie, who by this means deuoures vs.

3 Ouermuch labouring in our callings the day and night before, as may appeare by many tradesmen.

4 Excesse of diet vpon the Sabbath day at dinner, which hinders not onely our seruant from comming, but them and vs from hearing when we are come.

5 Want of exhortation in the Minister, that men should awake.

6 Neglect of such as sit by vs, who suffering vs to sleepe, communicate with our sin.

7 The cares of this world.

8 Opinion that wee haue knowledge enough.

9 Want of attention to þ which is spoken.

10 An occasion may be, because some Ministers preach without studie, and so bring not much worth the hearing: But that Sermon is a meane one, out of which a man may not learne some good.

11 The heate of the ayre, where many are together, may occasion the best to fall asleepe.

12 Some are brought asleepe by sorrow, or too long Sermons, Mat. 26. 43. Acts 20. 9.

Quest.

Quest. What remedies must you vse against this ordinarie drowsinesse?

Ans. 1 I must meditate of Gods presence.

2 That by it I discourage the Minister.

3 That I giue bad example to others.

4 That such as see mee, will suspect my Religion.

5 That the diuell lulles me asleepe.

6 That I turne a festiuall, into a funerall, Sermon.

7 That I would be offended if any slept, whilest I talked vnto them.

8 That so I hinder my selfe of many profitable instructions.

9 That Eutychus fell dead in such a slæp.

10 I must vse a spare diet.

11 I must not be offended that my pewfellowes awake me.

12 I must not sit only, but stand, that I may keepe my selfe from drowsinesse.

Quest. And what needs all this direction for hearing, may I not as well stay at home, and reade a good Sermon priuately?

Ans. I disallow not reading of Sermons, and other good books, for by them I may be,

1 Instructed in things I know not.

2 Confirmed in things that I know.

3 I may meditate the better of things written.

4 I may ſpend my vacant time well.

5 If I haue no Preacher, ſuch Sermons may much edifie me.

6 If I be ſicke, or the weather foule, or the way to Church ouer long, this courſe may be a meanes to giue me much comfort. But yet preaching to the eare is eſpecially to be regarded: For by it,

1 God hath appointed ordinarily to ſaue me. 1. Cor. 1.

2 Then are Common places handled, Articles of faith expounded, and one place of Scripture explained by another.

3 Then darke places are made plaine, and repugnant Scriptures reconciled.

4 Obiectiõs againſt truth are anſwered.

5 Generall doctrine is applied to occaſions of times, places, & perſons, by exhortatiõ, admonition, reprehenſion, conſolation, &c.

6 Experience teacheth, that the liuely voice is more effectual, then ocular reading.

7 Publike aſſemblies haue ſingular promiſes of Gods preſence, grace, and bleſſing.

8 As the Prieſts lippes muſt preſerue knowledge; ſo the people muſt require it at his mouth.

9 It is an encouragement to a good Miniſter.

10 Good example to others.

Queſt.

Queſt. But are all men bounden to heare Gods word?

Anſw. Yea verily: euill men muſt, that they may be conuerted: good men muſt, that they bee not corrupted: the ignorant muſt, that they may be inſtructed: and the learned muſt, for theſe reaſons:

1 To learne new points of pietie, which they know not.

2 To recall ſuch things as they do know.

3 To moue the to practiſe duties knowen.

4 To encourage the Preacher by their preſence.

5 To giue example to others to do ſo.

6 To giue teſtimonie that they are members of the Church.

Queſt. Thus I ſee how you ſhall not take Gods word in vaine by hearing: tell mee how you may not take Gods name in vaine by ſwearing.

Anſw. Heere I muſt obſerue:

1 Gods commandement, that I muſt not ſweare. Matth. 5. 34. Iames 5. 12.

2 His curſe vpon ſuch as haue blaſphemed. Zach. 5. 3. Eccleſ. 23. 9.

3 If I lie little, I ſhal ſweare leſſe. Luk. 22. 70, 71.

4 I muſt reſtraine petie othes. Matth. 5. 34, 35, 36.

5 I must labour to forbeare for a time. 1.Thess.5.22.

6 I must bind my selfe from it.

7 I must consider before I name God. Eccles.5.1.

8 I must meditate of the Maiestie, presence, goodnesse, and iustice of God.

9 I must get some to admonish me.

10 I must not be greedie of gaine.

11 I must know that the more I sweare, the lesse I am beleeued in a truth.

12 I must auoid the companie of sweaters.

13 I may note that there is neither profit, nor pleasure in an oth.

14 It is an argument of an Atheist.

15 Men dare not abuse the name of a King.

16 I take it in ill part, when mine owne name is disgraced.

17 I must take away all occasions of swearing.

18 I must looke to the practises of best men.

19 I must reade, heare, meditate on Gods word. Psal.119.11.

20 I must giue an account of euerie idle word. Matth.12.36.

A DIRECTION TO DIE WELL.

PHILIP. 1.23.

I desire to be dissolued, and to be with Christ.

Imprinted at London.
1610.

XUM

TO THE RIGHT HONORABLE, THOMAS, Earle of *Exceter*, Knight of the most Noble Order of the Garter, and one *of his Maiesties most honorable* Priuie Counsell; Grace, and Peace.

Right Honorable: Although it bee appointed that all must die, *yet the most put far from them that* euill day. *It is certaine, we must haue an end: and the remembrance of it keepes vs from sinne. The goodliest* Cities *haue bin equalled with the* ground, *the stateliest* buildings *leuelled with the* earth, *the greatest* Empires *brought to* nothing, *the* Kings *of the earth haue bin bound in* chaines, *and their* Nobles *in fetters of* iron: *We all waxe* old, *as doth a* garment, *wee* dwell *heere as in* houses of clay, *our breath* passeth *away,*

and we are gone. *Where is* Mathuſhelah, *with all his* yeeres? Sampſon *with all his* ſtrength? Abſolom *with all his* beautie? Salomon *with all his* wiſdome? Dauid *with all his* victories? *or* Croeſus *with all his* wealth? *Are we in our* yong age? *till thirtie, wee may be ſaluted with* a good marrow: *are we in our* full age? *till fifty, we are ſaluted with a* good day: *are we in our* old age? *we muſt take it patiently, that we are then ſaluted with,* God ſend you good reſt.

I haue ſeene (*ſaith* Dauid) *an end of all* perfection: *and happie are they that haue* Dauids *eyes. But all men haue not this ſight; the* god *of this* world *hath ſo blindfolded many, that if they be* young, *they cannot ſee death at their* backes: *if* old, *they will not ſee it before their* eyes. *We would* mourne, *if wee knew we ſhould liue but a* moneth: *wee* laugh, *when, it may be, we ſhall not liue one* day.

Heu! viuunt hominines tanquam mors nulla ſequatur,
Et velut infernus fabula vana foret.

Alas!

Alas! mē liue as though they should not die,
And as if hell were nothing but a lie.

Ambitiosus honos, & opes, & fœda voluptas,
Hæc tria pro trino numine mundus amat.

Vaine pompe, and wealth, and luxurie;
The worldling makes his Trinitie.

To the end therefore that all men might thinke of their end, *I haue publisshed this* Direction to die well. *And though this small* mite, *be not worthie to come into your rich* Treasurie, *yet am I bold to cast it in: and because it is all I can giue at this time, I most humblie beseech you to giue it entertainment.*

You haue gained *much in this present* world: *but you haue esteemed* godlinesse *the greatest* gaine: *and, with that blessed Apostle Saint* Paul, You account all things to be but dung, to the end you might winne Christ. *And though it hath pleased God to giue vnto you great* riches *in this world, yet am I perswaded, that the remembrance of* death *is not* bitter *vnto* Philip. 3.

*Eccles.41.1 you * : for, as you are not ashamed to liue, so you are not afraid to die. You waite for it, because by her two Harbengers, Sickneſſe, and Old age, it euer waiteth vpon you.

Heere you ſow liberally, that hereafter you may reape plentifully : you caſt your Eccle.11.1 bread vpon the waters, after many daies you are ſure to find it. And if he hath his reward for a cuppe of cold water; you, who deale your bread to the hungrie, who bring the wādring poore to your houſe, who ſee the naked and couer him, & hide not your *Iſay 58.7 ſelfe from your owne fleſh * : you, Right Honorable, ſhall not want your reward.

2.Chron. 30.22. And ſeeing you (with good King Hezekiah) ſpeake comfortablie to euerie poore and painfull Leuite; how ſhould they but ſpeake honorablie of you? The Lord grant, that that ſheafe of your familie, may euer Gen.37.7. be like vnto Ioſephs ſheafe, and euery day grow to a greater increaſe of fruitfulneſſe, till it be fitted as a ricke of Corne for the Lords Barne : and he grant vnto you a long life, a godly poſteritie, and a peaceable end; that heere you may ſee your Childrens

drens Children *in great prosperitie: so as you may* loue *yours, yours may* honor *you, and both you and yours bee* honoured *of God: and that you who are* blessed *in your honorable* Predecessors, *may euer be* happie *in your future* Successors.

I doubt not, but it will please you to pardon my boldnesse; and the rather peruse this Direction to die well, *because your* whole life *is, as it ought to be, a* meditation *of death. And because it is but a little Manual, and may bee read ouer in a few houres, giue mee leaue to commend vnto you two other* Bookes, *in which you may reade, all the dayes of your life: The one is the booke of* Gods mercies; *the other is the booke of* Gods iudgements. *In the* one, *you may see his* goodnesse *to you and yours; in the* other, *his* iustice *against his, and the Churches enemies. This* Booke *of mine hath many leaues; these* other *haue only two: in the* one, *you may reade of* Mercie, *in the* other, *you may reade of* Iudgement.

The Lord grant vnto your Honor, with your

your moſt honorable Counteſſe, the Ladie

Dorothea, A gift from God.

DOROTHE, (*giuen as a gift to you that feare God*) *ſuch a* life, *that at the houre of* death, *when your* glaſſe *ſhall bee* runne, *and the* Bridegrome *call for you, you may both ſay, with that holy man*;

Vixi dum volui, volui dum Chriſte volebas:
Sic nec vita mihi, mors nec acerba fuit.

London: From *S.* Martins *in the fields. April* 24. 1607.

Your Honors, at commaund:

ROBERT HILL.

A DIRECTION TO DIE WELL.

Question.

I Doubt not, but you are now well instructed for the direction of your whole life: but, because you haue heere no abiding citie, what are you to thinke of, that you may die well?

Ans. I am euer to meditate of fiue things:

1 Of mine owne death: which is most certaine that it will come, and vncertaine when it will come.

2 Of the death of Christ; which was bitter to him, but sweet to, and for, his.

3 Of the deceitfulnes of this world, which is subtill to allure, and subiect to change.

4 Of the ioyes of heauen, which are comfortable to think on, and glorious to possesse.

5 Of the torments of hell, which are endlesse in themselues, and comfortlesse to sinners.

Quest.

Quest. And why ought you first to thinke often times of death?

Ans. 1 Because it is appointed that all must die, Hebr. 9. 27. Death spares none: and therefore there was neuer sacrifice offered to her.

2 It is vncertaine when, where, or how I may die: and therefore vncertaine, that I may euer thinke of it.

3 Many go merrily to the pit of perdition, for want of this meditation.

4 Death by this will bee more welcome vnto me; for, Dangers foreseene, are lesse grieuous.

5 I shal more easily contemne this world by often thinking that I am a stranger in it.

6 It will keepe mee from many sinnes, which otherwise I would commit; and cause me to repent of sinnes committed.

7 Christ, my Lord, and good Christians, his seruants, had euer such thoughts.

8 Many Philosophers haue done the like, and of it haue written many volumes.

9 As the day of death leaues me; so the day of iudgement shall find me.

Psal. 90. 12 10 It was the praier of Moses to God, that hee would teach him so to number his dayes, that he might applie his heart vnto wisdome.

11 It

11 It is the end of all my hearing, and reading, and as it were the scope of a Christian Diuine.

12 It is the Art of all Arts, and Science of all Sciences, to learne to die.

Quest. How proue you this last?

Answ. Moses saith, O that they were wise, and that they would consider their latter end. Deut. 32. 29.

The Wise man saith, remember thy end, and thou shalt neuer do amisse. Eccl. 7. 36.

An Emperour said, that the best knowledge was to know God, and to learne to die. *Frederick the third.*

Augustine said, that in this our pilgrimage, we must thinke of nothing else, but that we shall not be euer here; and yet here should we prepare for our selues that place, from whence we shall neuer depart.

Gregorie said, All the life of a wise man, must be the meditation of death: and, He is euer carefull to doe well, who is euer thinking of his last end.

Quest. Why then do so few thinke of death, and put this euill day far from them?

Answ. The reasons are: 1 Their infidelitie, they beleeue not either the happines of heauen, nor the horrors of hell.

2 Their impenitencie, and euill conscience,

ence, they would not breake off their sinnes, by drawing neere to God.

3 Their ignorance of the soules immortalitie, the bodies resurrection, and the good things prepared for them in heauen by Christ.

3 Their ambition, in desiring the honors and preferments of this world, & being loth to leaue them, when they haue enioyed them.

5 Their courtousnes; by which, as Moles they would euer, by their good willes, liue vpon earth.

6 Their delight in the pleasures of sin, frō which they are taken at the day of death.

7 Their want of Gods feare: for, He that feares God, feares not to die.

8 Their vnwillingnesse to leaue this world: for, to die well, is to die willingly.

Quest. It seemeth then we had need to pray, that God would teach vs to number our, not *yeares*, but *daies*: and now tell me (you that haue been taught this Arithmetike) how you ought to number your *daies*.

Ans. I must number them after this sort:

1 I must abstract the time past; for that being irreuocable, will neuer come againe.

2 I may not adde the time to come, for it may be it will neuer come vnto me.

3 I must set downe only the time present, and know that it is only mine. Our life is a point,

point, and lesse then a point: a figure of one, to which we can adde no Cipher; it is but a moment, and yet if we vse this moment wel, we may get eternitie which is of greatest moment.

Quest. Is it not then, thinke you, a great follie, that men are so vnwilling to thinke of death?

Answ. Questionlesse it is: we see the Mariner, with top, thinkes of the Hauen.

The labourer is glad to see the euening.

The Trauailer is merrie when his iourney is ended.

The Souldier is not sorry, when his warfare is accomplished: and shall wee be grieued when the dates of sinne are ended?

Quest. It seemeth by this which you haue said, that this life of ours is verie troublesome: for we are mariners, our hauen is happinesse: trauellers, our iourney is to Paradise: labourers, our hire is heauen: and souldiers, our conquest is at death: Is then our life both miserable and changeable?

Ans. Yea verily: for it is compared, to a pilgrimage, in which is vncertainty. Genes. 47.9.

A flower, in which is mutability. Isa. 40.7

A smoke, in which is vanitie. Psa. 102.3.

An house of clay, in wh is misery. Iob. 4.19.

A weauers shittle, in which is volubilitie. Iob 7.6.

A shepheards tent, in which is varietie. Isai. 38.12.

A ship on the sea, in which is celeritie. Wisd. 5.10.

A mariner, who sitting, standing sleeping, or waking, euer saileth on.

A shadow, which is nothing to the bodie. Iob 8 9.

To a thought, whereof wee haue thousands in one day.

To a dreame, whereof we haue millions in one night. Iob 20.8.

To vanitie, which is nothing in it selfe. Psalm. 39.5.

And to nothing, which hath no being in the world. Psalm. 39.5.

Quest. If all this be true, as it must needs be, because God hath said it: the houre of death is far better then the day of our birth: Is it so?

Ans. It is, and that for these reasons: by it

1 We are freed from many present miseries. Reuel. 14.13.

2 We are deliuered from many future calamities. Isai. 57.2.

3 Our soules are receiued into glorie. Luk. 23.43.

4 Our

4 Our bodies are reserued to like glorie. Philip.3.20.

5 That wise man, Salomon, thought so. Eccles.7.3.

6 That holy man, Paul, wished so. Philip.1.23.

Quest. But because *Paul* desired to die, may we also desire to die?

Answ. Though the bodie and soule, be as man and wife conioyned together; yet with some cautions, a man may desire the diuorce of these twaine:

1 If he resigne his wil to the wil of God.

2 If he can tarrie the good leasure of God.

3 If he do it that he may be with God.

4 That he may be vnburdened of this bodie of sin: and thus Paul desired to be dissolued, and to be with Christ. Philip.1.23.

Quest. What thinke you of such as are in miserie, and desire to die, to be freed from miserie?

Answ. I thinke their desires are not simplie vnlawful, especially if they submit them to the will of God. I am vexed with a long and lingering disease, I would be freed by death, if God would free me: I am detained in prison, I would be deliuered by death, if God would deliuer me: I am exiled from

my countrey, I would go to heauen, if God would send for me. Do I sinne in this? God forbid. Elias did it, when he desired God to take away his life, 1. Kings 19.4. And Iob did it, when he would haue been contented to depart this life: and many of Gods children haue done the like.

Quest. Why then did *Hezekiah* mourne when he was to die? and why did *Dauid* say, Let my soule liue? and Christ, Let this cup passe from me?

Answ. Hezekiah did so, because at this time he had not receiued a promised issue to succeed him: Christ did so, because hee was to die the death of the crosse: and Dauid did so, both because he was in a grieuous temptation; and, if he had then died, his enemies would haue triumphed ouer him.

Quest. But all this while you haue not told me what death is.

Answ. It is nothing else but the priuation of this naturall life, or the departure of the soule from the bodie: or as it were the deposition of an heauie burden of troubles in this life, by which we are eased; especially if we carry not with vs such a burden of sins as may weigh vs downe to the pit of perdition.

Secundus the Philosopher being asked this question by Hadrian the Emperour, said:

said: Death is an eternall sleepe, the dissolution of our bodies, the feare of rich men, the desire of poore men, an inevitable event, an uncertaine Pilgrimage, a robber of mankind, the mother of sleep, the passage of life, the departure of the living, and a dissolution of all.

Quest. Should *Adam* have tasted of this death, if he had stood in his innocencie?

Answ. He should not: for, the stipend and wages of sinne is death, Rom. 6. 23. His bodie indeed was subiect to mortalitie, but should not have died; as our bodies now are subiect to sicknesse, and yet we may die without sicknes; to wounding, and yet it may be they are neuer wounded: as the garments of the children of Israel did not, by Gods prouidence, weare, by the space of 40. yeares, though they were subiect to wearing: so we may say of Adams bodie, it should not have died, though it were subiect to death.

Quest. Are wee then any better in Christ then we were in *Adam*?

Answ. We are much: for, in Adam wee might have died, and by him doe die: In Christ we cannot die, but change this life for a farre better.

Quest. Are there any monitors or messengers of death?

Answ. There are three casualtie, sickness, and old age. Casualtie tells me my death is doubtfull; sickness, that death may be grieuous; old age, that death is certaine: Casualtie foretels me of death at my backe; sickenesse, that he is at my heeles; old age, that he is before my face.

Quest. That I may giue the better entertainment to death when she commeth, who hath sent these three Harbegers before her; what can you aduise me for to do?

Answ. Surely, I would wish you, first, to beleeue in Christ, by whom the sting of death is taken out: for, They onely feare death, who doubt whether Christ died for them.

2 To liue well so long as you liue: for, Hee can neuer feare death, who by a good life hath giuen entertainment to the feare of God.

Quest. What? euen in my youth must I begin to liue well? Will not God accept of my seruice when I am old?

Answ. Will you wound your selfe, that you may go to the Chirurgian? and will you sin in your youth, that you may sue for pardon in your old age? will you lay all the burden vpon a lame horse, when you haue many stronger in your teame? shal the diuel

haue

haue your flowers, and God your wéeds: the diuell your wine, and God the lees: the diuel the fattest, & fairest of your flock; and God an halt, a lame, & a leane sacrifice? God forbid.

Quest. Yet if I haue but time to say, *Lord haue mercie vpon me*, though I haue liued neuer so badly, God wil haue mercie vpon me.

Ans. It is true indeed: That holy theefe did it vpon the crosse, and God had mercie vpon him: Marie Magdalene did it after her leaud life, and God had mercie vpon her. But (first) are you not worthie to want fauour at your death, who haue refused it al your life?

Secondly, do you thinke that your repentance is obtained, which is but only for a few daies or houres?

Thirdly, do you not see that such repentance is often hypocriticall, when men that recouer from sickenesse, fall againe to sin, after such a kind of repentance?

Fourthly, do not many fall into desperation at their death, because they haue not serued God in their life?

Fiftly, is it not a folie to doe that all day, which you must be enforced to doo at night?

Sixtly, do you not see that God in his iustice doth take sense, and reason from many at their death, who haue refused his mercie, all the daies of their life?

Quest. Yet you cannot denie, but many bad men haue made a faire shew at the houre of death, haue called vpon God, and died like lambes.

Ans. Like lambes? why the most of them die like stones: they haue liued a sottish and a senselesse life, and so they die. Nabal did so, but he died like a foole: the rich glutton did so, but he died like a beast.

Quest. And you know also that many persons, who haue liued a very strict life, haue died in despaire, and blaspheming of God.

Answ. By the gates of hell they went into heauen: by the extremitie of their disease, they might speake they knew not what: and by the sense of Gods iudgements they might say, Why God why hast thou forsaken me? But know this, that he neuer dies ill, who hath liued well; and hee seldome dies well, who hath liued ill: We must iudge men by their life, and not iudge any by their death.

Quest. Now then of all men that die in this world, whose death is most miserable?

Answ. The death of sinners: for them we must mourne most, and their death is most miserable. Their birth is bad, their life is worse, their departure is worst of all: their death is without death, their end is without end, and their want is without want. But

precious

pretious in the sight of the Lord, is the death of his Saints.

Quest. Can you giue me any example to proue this?

Answ. I can: One, at the houre of his death, feeling already the torments of hell, cried out after this sort; O lamentable destinie! O infinite calamitie! O death without death! O those continuall cryings, which shal neuer be harkened vnto! Our eyes can see nothing, but sorrowfull spectacles, and intolerable torments. Our eares can heare nothing, but woe, woe without end woful. O thou earth, why doest thou not swallow vs? O yee mountaines, why do you not couer vs from the presence of the Iudge? How farre do the torments of hell exceed all the tortures of this life? O you bewitching pleasures of this world, how haue you led vs blindfold to the horrors of hell? Woe, woe for euer vnto vs, who without hope are cast from the fauour of God. O that after ten thousand yeeres we might be diliuered! O that in any time wee might haue an end! But, it cannot be: our temporall pleasures haue eternall paines: our mirth, it is now turned into mourning, and we are cast into eternall fire.

A King said, O ỳ I had neuer bin a King.

Quest. Shew me also some examples of good men, who haue vttered things comfortable at their death.

Answ. Christ said, Father into thine hands I commend my spirit. Luk. 23. 46.

Steuen said, Lord Iesus receiue my spirit. Acts 7. 59.

Simeon said, Lord now letteſt thou thy seruant depart in peace, according to thy word.

Saint Auguſtine said, (as Hierom reporteth) Nature compels me to be dissolued: I, according to the Scripture phraſe, am to go the way of my forefathers. Now Christ inuiteth me, now I desire to see celestiall sights. O keepe you the faith: thinke you also, that you are mortall men. Let this be your care, to keepe the Commandements of God, that when you die, all the Saints may receiue you, as their familiars and friends, into the euerlasting tabernacles. If you regard me, or keepe any remembrance of me your Father, thinke of these things, sauour these things, do these things.

Saint Iohn said, My little children, loue one another: my little children loue one another: and being demaunded, why he did ingeminate so often this speech? He said, My Lord and Master taught it vs in his life, preached

preached it before his death, and if yee doe this, it sufficeth.

Holy Effrem said, O Lord God, receiue, preserue, saue, and be mercifull to vs by thy grace.

Tobiah said to his sonne, Keepe thou the Law, and the Commandements, and shew thy selfe mercifull, and iust, that it may go well with thee. Chap. 14. 9.

Mauritius the Emperour said, whē Phocas caused his children, and wife, to be slaine before his eyes, and lastly himselfe: The Lord is righteous in all his waies, and holie in all his workes: Psalm. 145.

Antoninus, surnamed Pius, that is, the godly King, said: Why do you mourne for me, and not rather thinke of that common, both death, and pestilence? And when his friends were readie to leaue him, he said: If you now leaue me, fare ye well: but go before you. And being demanded to whom he would leaue his sonne? To God, saith he, and you, if he deserue well.

Master Deering, a little before his death, being by his friends raised vp in his bed, seeing the Sunne shine, and being desired to speake, said: There is but one Sun that giueth light to the world; there is but one righteousnes; there is but one communion

of

of Saints. If I were the excellenteſt creature in the world: If I were as righteous as *Abraham*, *Iſaac* and *Iakob* (for they were excellent men in the world) yet muſt we all confeſſe, that we are great ſinners, and that there is no ſaluation, but in the righteouſnes of Chriſt Ieſus: and wee haue all need of the grace of God. And for my part, as concerning death, I feele ſuch ioy of ſpirit, that if I ſhould haue the ſentence of life on the one ſide, and the ſentence of death on the other ſide, I had rather chuſe a thouſand times (ſeeing God hath appointed the ſeparation) the ſentēce of death, thē the ſentēce of life.

The Earle of Eſſex ſaid: O God, Creator of all things, and Iudge of all men, thou haſt let mee know by warrant out of thy word, that Satan is then moſt buſie, when our end is neereſt, and that Satan being reſiſted, wil flie. I humblie beſeech thee to aſſiſt mee in this my laſt combat: and ſeeing thou acceptеſt euen of our deſires, as of our acts; accept, I beſeech thee, of my deſires to reſiſt him, as of true reſiſtance, and perfect by thy grace, what thou ſeeſt in my fleſh to bee fraile and weake; giue me patience to beare as becommeth me, this iuſt puniſhment inflicted vpon mee, by ſo honorable a triall. Grant me the inward comfort of thy Spirit:

let

let thy Spirit seale vnto my soule, an assurance of thy mercies; lift my soule aboue all earthly cogitations; and when my life and bodie shall part, send thy blessed Angels, which may receiue my soule, and conuey it to the ioyes in heauen. Then concluding his prayer for all estates of the Realme, he shut vp all with the Lords Prayer, reiterating this Petition, Lord Iesus forgiue vs our trespasses, Lord Iesus receiue my soule.

King Edward the first said, Lord God deliuer me out of this miserable and wretched life, and take me among thy chosen: Howbeit, not my will, but thy will be done. Lord I commit my spirit to thee. O Lord, thou knowest how happie it were for mee to bee with thee: yet for thy chosens sake, send me life and health, that I may truly serue thee. O my Lord God, blesse thy people, & saue thine inheritance: O Lord saue thy chosen people of *England*. O my Lord, defend this Realme from Papistrie, and maintaine thy true Religion, that I, and my people, may praise thy holy Name, for thy Sonne Iesus Christs sake. I am faint, Lord haue mercie vpon me, and take my spirit. And manie of the like you may reade in the booke of Martyrs.

Quest. Are not they most happie that die

in

in this sort, and sing these Cygnean songs, as funerall hymnes?

Ans. O happie, and thrice happy are they, whose life is a continuall praysing of God, and whose death is an vncessant prayer to God.

Quest. Yet if it please God, I would not die in my youth, & the flower of mine age.

Ans. Why? are you of so couetous a disposition, that you would measure all things by the ell? Is nothing precious, but ϸ which is durable? thinke you the tallest person, the comliest person? the greatest picture, the best picture? or the longest shadow, the goodliest shadow? Neither men, nor their liues are measured by the ell: in a great and a small circle, the figure is all one: and it is, hath been, and will be fatall, euen to great and glorious personages, ordinarily not to liue long. Take Salomon, Iosiah, and Christ Iesus for example.

Quest. O but I would not die in a strange countrey.

Answ. No? Abraham did, and died quietly: Ioseph did, and he died honorable: manie Saints did, and they died gloriously. Are you slaine in battell? you haue a tombe amongst the dead bodies of your enemies. Do you die in trauaile? you are here a stranger,

your

your country is in heaven. Death comes vnto you masked, in these and such like shapes, take off the maske, and it is the same death wherewith women and children die. Euery place is alike distant from heauen.

Quest. And when I haue seene all the world, would you haue me willing to leaue all the world?

Answ. Why? you euer haue seene the same rising and setting of the Sunne: the same encreasing and decreasing of nature: the like sins, that haue been in former times: and if you haue seene all the world, consider but the vanitie, & mutabilitie of this world, and either you will say that this world is a world of wickednes, or that now in his old age it is passing away, as a threed-bare garment ouerworne.

Quest. Is it easie now, thinke you, to leaue wife and children, father and mother, and all my friends?

Answ. Where you go you shal find more, and such as you neuer saw: & they whom you leaue behind, shall shortly follow after you.

Quest. But what shall become of my wife, children, friends, and kinse-folkes, who depend vpon me?

Answ. All these belong more to God, then to you: he loues them best, and will prouide best

best for them; and such so left haue often risen to high and great place.

Quest. Yet if I died not alone, I might haue more comfort.

Answ. Alone? why? how many thousands in the whole world die in the same moment of time, which you die in, and yet (which God may grant to you) but a few of them go to heauen?

Quest. Once againe; would you haue me not to feare death, which causeth me to lose life, looke like a ghost, and which taketh away from mee all the ioyes of this world?

Ans. By losing a temporall life, you find that life which is eternall: you shall not bee afraid when you looke gastly, and that gastly bodie of yours shall one day be clothed with glorie, and be made like to the glorious bodie of your most glorious Sauiour: and as for the pettie, and peacock ioyes heere, you shall haue ioyes eternall, and vnspeakeable hereafter.

Quest. Seeing then I must needs die, what must I do to die well?

Answ. 1 Labour that your sinnes die in you, before you die in the world.

2 Be euer readie and prepared, either for death, or iudgement.

3 Endeauour

3 Endeauour that your death may be voluntarie.

4 Consider what an excellent thing it is, to end your life before your death; and in such sort, that at that houre you haue nothing to do but to die: That then you haue no more need of any thing, not of time, not of your selfe, but sweetly, and comfortably to depart this life, so that you may say in the testimonie of a good conscience, I was not ashamed to liue, and I am not afraid to die, because I know my Redeemer liueth.

Quest. How many waies may a man carrie himselfe in death?

Answ. *Fiue*: 1 He may feare, and flie it as euill.

2 Attend it sweetly and patiently, as a thing naturall, inuitable, and reasonable.

3 Contemne it as a thing indifferent, and of no great importance.

4 Desire and seeke after it, as the onely hauen of rest, from all the troubles and torments of this life, and so esteeme it as a great gaine.

5 He may giue it to himselfe by taking away his owne life.

Quest. What thinke you of the first? because it is the the opinion of the most.

Answ. 1 Because the most thinke so, therefore

therefore it is most remote from the truth.

2 Such seem to giue little credit to Gods word, which teacheth, that by it we rest from our labours.

3 If death be euill, it is an euill only in opinion, and such an euill, as neuer did hurt to a good man.

4 Why should a man feare that which in truth he knowes not what it is, or what good it will bring vnto him, as Socrates once said vnto his friends, when he would not pleade for his life before his Iudges?

5 It argueth faintheartednesse, and folly, to feare that which cannot be auoided.

6 If it be good, why should we feare it? if euill, why do we by sorrow adde euill vnto euill?

7 He that once begins to feare death, can neuer, by reason of this feare, liue a good and a contented life. He is neuer a free man, that feares death.

8 Consider that if nature had made men immortall, so that will they, nill they, they should haue liued euer, how many thousands in miserie, would haue cursed nature? Surely if we had it not, in this vale of miserie, we would desire it more.

Quest. Giue mee your opinion of the second.

Answ.

Anſw. Surely me thinkes, they keepe the golden meane: for they will neither deſire death, as knowing it to bee againſt nature, nor flie from it, conſidering that it is againſt iuſtice, reaſon, and their dutie to God: they know right well that the firſt day of their birth, ſetteth them in their way to death. *Naſcentes morimur, finiſq; ab origine pendet:*
At birth begin we life to end:
This end doth on that birth depend.

Why ſhould wee feare to go that way, which all the world hath gone before vs? why to arriue at that hauē, to which we haue been ſayling euer ſince we were borne?

Queſt. And do you thiuk that the third ſort of people do wel, who contemne death?

Anſw. To contemne death, yea and life it ſelfe, for the glorie of God, the good of the Church, the manifeſtation of the truth, the ſaluation of our ſoules, and the credit of our names, argueth a courage, Chriſtian, and inuincible; and hath bin practiſed both by the Saints of God, and many famous worthies euen amongſt the heathen. And ſurely, he that feares death too much, ſhall neuer bee fit for any honorable action: nay he ſhall neuer be a free man: neither can he truly ſay that he beleeueth the immortalitie of the ſoule, or his reſurrection to eternall life by Chriſt.

Quest. Need I not to craue your opinion of the fourth and fifth sort, whereof one desires to die, and the other in that desire, doth take away his owne life?

Answ. I haue in this treatise answered concerning the fourth, and shewed how a man may desire death: you shal find it if you reade on in this Direction. But for a man to take away his owne life, though it may seeme sometimes to proceed from the greatnes of a mans courage, yet it cannot but be a great sinne. For,

1 It argues madnesse for a man to lay violent hands vpon himselfe.

2 Impatience, that he cannot waite the leasure of God.

3 Cowardlines, that he wil not endure that which might be inflicted vpon him.

4 Unthankfulnesse, not to preserue this iewel which is bestowed vpon him. And in a word, such a practise causeth not onely the actors, but their actions, profession, posteritie, and countrey to be euill spoken of.

Quest. Well: say then, that I be cast vpon my sicke bed; what rules can you giue mee to obserue at that time?

Answ. You are first to set your soule in order, and see how you stand in the fauour of God.

Quest.

Quest. And what are the reasons of this rule?

Answ. 1 Because the sickness of the bodie doth proceed from the sinne of the soule. Lament. 3. 39.

2 The cure of the soule procures often the health of the bodie. Matth. 9. 2.

3 If your sickness be a sickness to death, you shall die more quietly: otherwise death is most fearfull in sickness.

4 By this you shall take your sickness the more patiently.

5 You shall so give example to such as come to visite you, to do the like.

6 All your friends shall by this bee perswaded, that you are the child of God.

Quest. Do you thinke in this case it is fit, whilest I am in good memorie, and it may be in some hope of recouerie, to send for my godly Minister to comfort me?

Answ. It cannot but be verie fit: for he is, 1 The Lords messenger, to declare vnto man his reconciliation by Christ.

2 He is able to beate you downe by the curses of the Law, and to raise you vp by the promises of the Gospell.

3 He hath experience to speake a word in due season vnto you.

4 Yee especially, as Gods Physitian,

hath store of salues to cure your sicke soule.

5 You may boldly vncouer your sores to him, who will not discouer them to your future shame.

6 Hee can see further into the nature of your hart, then oftentimes you your selfe can.

7 Hee will boldly rippe vp your vlcers, that after he may the better cure them.

8 If he comfort, or correct you for sin, you may be perswaded, that both come frō God.

9 You shal, by this, much ease your owne heart, by craving comfort from a godlie Preacher.

10 You shall cause others in the like visitation, to doe as you haue done; and you your selfe be fitter to die.

Quest. When I haue taken this course for my soule, what must I doe in the next place for my bodie?

Answ. You are then to vse the helpe of a godly Phylitian, and that for these reasons:

1 Your bodie is the soules house: if it be decaying, you must seeke to repaire it by all good meanes you can.

2 God hath giuen expert Phylitions skil, to restore many diseases of the bodie.

3 God hath appointed many soueraigne remedies, to recouer man in his sicke estate.

4 You shal better satisfie your selfe if you die,

die, in that you neglected not lawful meanes.

5 For want of this duty, many do perish, who might recouer.

Quest. Now in taking Physicke, what must I do?

Answ. You must,

1 Commend it to Gods blessing by prayer.

2 Not relie only vpon the meanes.

3 Know that it cannot preuent either old age or death.

4 Humble your soule, that God may heale your bodie.

5 Waite Gods leasure in blessing the meanes.

6 Be thankfull to God, if by it you recouer.

Quest. What then may I think of seeking to vngodlie, or superstitious Physitians, though learned?

Answ. 1 If you cannot haue any other, you may with good conscience vse such.

2 If they haue a peculiar gift to cure that disease which troubleth you, you may go vnto them.

Quest. And may I not aswell vse them as religious Physicians?

Answ. I thinke not: for, 1 They will make little conscience to cure you.

2 You cannot hope that they shal cure you.

3 You do, asmuch as in you lieth, countenance them in their sinne and superstition.

4 You make them able to do much hurt.

5 It is an argument that you put more confidence in such meanes, then in God.

6 You discourage godly men in ỳ calling.

7 You make ỳ Gospell to be evil spoke of.

8 What do you know, whether it will one day bee a corrosive to your conscience, that you have vsed bad meanes, when as God offered you good?

Quest. It seemeth then, that to vse the helpe of good witches, or cunning men, or women, as they are called, is most vnlawfull.

Ans. To vse their helpe, is to go from the God of Israel, to Baalzebub, the god of Eckron; from Samuel in Ramoth, to the Witch at Endor: from the Riuers of Samaria, to the waters of Damascus; from the liuing, to the dead; and from God, to the diuell: and yet this is the practise of most people.

Quest. And why now, I pray you, would you haue me first to send for a Physitian for my soule, before I send for a Physitian for my bodie? Surely this is not the customarie course, but rather the contrarie.

Answ. It is so: first we haue the Physitian, and when he leaues vs, then the Minister is sent for; and when he once comes, we thinke

thinke all the world is gone with vs: but it is a preposterous course, for these reasons:

1 Neuer looke for health in body, till you haue a good soule.

2 You must desire God to blesse the meanes he vseth: which you truly cannot do, till your conscience be perswaded of the pardon of your sinnes.

3 The memorie of the torments for sin, may be a meanes to increase the greatnes of your disease.

4 You shall else make the world beleeue that you are perswaded, that you hope still for life.

Quest. Well: say then, that I send for my Preacher (and why should I not send for him, as well as for my Physitian?) what must I do when he is come vnto me?

Answ. You are bound, 1 To acknowledge and confesse all such sinnes, as doe any way so disquiet you, that you cannot be perswaded of the pardon of them.

2 You are to reueale those seuerall temptations, by which Satan assaileth you in your sicknesse.

3 You are to desire comfort from him, against the burden of your sinnes, and those temptations of the diuell.

4 You must beleeue, that whatsoeuer he

saith to you, out of Gods word, is the voice of God.

5 You must hide nothing from him, by which you, like hypocrites, desire to bee thought to be in a better estate then you are.

6 You must desire him to pray for you, that God may either recouer your health, or receiue your soule.

7 You must not bee sorry if he say vnto you, that your sicknesse may be a sicknesse to death, and that therefore you had need to prouide for another world.

8 If you be ignorant in pietie, and godlinesse, you must neuer leaue him, till you haue gotten a saving and sure knowledge of God in Christ.

Quest. And what must he do then to me?

Answ. He must, 1 Examine your knowledge, faith, repentance, and reconciliation to your neighbour.

2 Comfort you against the feare of death.

3 Pray for your continuance in faith.

4 Aduise you to dispose well of your goods, and as you are able to remember the poore.

Quest. But, it may be, I am sicke of the Pestilence: may I send then for my Preacher to comfort me?

Ans. If you labour to get comfort by the Word and Sacraments in your health, you will

will not so much visite his presence in this sickenesse: and this is the iust iudgement of of God, vpon many at their death, that as they regarded not the publike meanes of comfort in their health: so he will not vouchsafe it vnto them being sicke.

But, neither can he come, nor you send vnto him in this visitation:

1. He may not come: for, if he do,

1 He cannot after come vnto the Church to preach vnto them that are well.

2 He cannot resort to his owne people.

3 He cannot visite any Christian friend.

4 If he fal sicke, he may suspect that he is guiltie of his owne death.

5 If any in his familie fall sicke, and die, he may be guiltie of their death.

6 He is a publike person and must doe nothing that may hinder his ministerie.

7 It hath troubled some Ministers at their death, in that they have been so bold to aduenture.

8 He hath no warrant for such a seruice out of Gods word.

9 There is now no extraordinarie calling to such a seruice, as Esaiah had, to visite Hezekiah.

10 Zanchius, with many other learned men, thinke it not fit, that Ministers should

visite

visite such persons. Vide Zanch. in Epist. ad Philip. cap. 2. vers. 30.

II. You cannot send for him: for this is,

1 To put confidence in the presence of a Minister, that he is able to forgive sins: and this ordinarie sending for Ministers, only at the last gaspe, sauours much of popish superstition.

2 Say that hee infect others, you are guiltie of their death.

3 If he be infected, and die himselfe, you rob the Church of their painfull Pastor.

4 You disable him to do that publique and priuate good, which he might else do to such as are sound.

5 You do not as you would do to others; for it may be you would not visite them.

6 It argues little loue, that you doe not regard the life of your Minister.

Quest. But say that he knowes me to be a good Christian, that I would not send, but that Satan assaults me to desperation: my soule is in danger, shall not I aduenture his bodie, to saue my soule?

Answ. This is not an vsuall thing: but if I, that am a Preacher, should know of any such, whose knowledge was sound, faith good, life vnblameable, and loue to me vnfained, if I should vnderstand, that such a man could find

find no comfort, but by my presence, I will commend and commit my selfe vnto God; and vsing the best preseruatiues, before and after, which I could, I would draw only so neere vnto him, as he might receiue comfort from mee: and looke for Gods blessing vpon my preseruation.

Quest. And what needs all this, if you haue a particular faith, that you shall not die of the plague? you may visit any for all this.

Answ. A particular faith? nay, rather a presumptuous faith: a particular faith to be deliuered from a present danger, is a miraculous faith: He that hath such a faith, may with Daniel liue among Lions, the three children walke in the fire, and the Apostle Paul shake off a mortiferous viper; God seldome giues this faith now adaies: the presumption of it consumes many presumptuous people.

Quest. Yet for all your saying, my daies are numbred, my death is appointed: if I shall die of that disease, I cannot flie it by not visiting; if I shall not, I shall not die of it though I visite.

Ans. True it is: but that God who hath appointed the end, hath appointed the means to the end; and you are bound to vse those meanes: he hath appointed your saluation

by

by the Gospell. Will you say I shall bee saued, though you beleeue not the Gospell, nor frequent the ministerie of the word of God?

Quest. Why, is it not true? If I shall be deliuered, I shall be deliuered; and if not, I shall not?

Answ. I will answere you with a storie, of the like argument. One *Ludouicus*, a learned man of *Italy*, yet wanting the direction of Gods Spirit, and so neuer considering aduisedly of the meanes of our saluation; he grew at last to this resolution, It bootes not what I do, nor how I liue; If I be saued, I am saued. Hee grew at length desperately sicke, sends for a Physitian, and requires his help. This Physitian being acquainted with his assertion for his soule, beginnes to applie it thus to his bodie: Why sir, you need not my helpe. If your time be not come, there is no need of Physicke; if it be come, no Physicke will recouer you. *Ludouicus* musing of the matter in his bed, and considering aduisedly the Physitians speech; finding by reason, that as meanes must bee vsed for the health of the bodie; so God also had ordained meanes for the saluation of the soule: vpon further conference (with shame and griefe) he recanted his former opinion, tooke physicke, and so was happily cured of bodie and

and soule at one time. Applie this vnto your conceit, and you shall find, that if you meane to be freed from the plague, you must vse meanes to keepe your selfe from it.

Quest. Yet many escape, who visite their friends at such a time.

Answ. Be it so: it is either by Gods speciall prouidence, or the constitution of their bodies, or the preseruatiues they vse, or that they are reserued for some other time, or that sicke persons may not want some to comfort them: yet many more do perish in this case, then can be preserued.

Quest. Why then shal none come to persons infected?

Answ. God forbid: they of a familie that are bound to come, ought to helpe one another: they that will be hired to looke to such persons, haue a calling to come vnto them: and, such as Magistrates do appoint (as they ought to appoint honest, and aged persons for that seruice) they also may come, and may looke for Gods preseruation in doing their duttie.

Quest. But because you are to direct me to die well: say that I am sicke, and die of the Pestilence, what comforts can you giue me against that kind of death?

Ans. You had in truth then need of much comfort:

comfort: therefore consider vpon your sicke bed; that,

1 Every disease is Gods visitation, and therefore you must be content to endure it.

2 The Pestilence is not such a disease, as is sent only for the sins of them that die of it, but often for the sinnes of them that do liue: and though it be a plague indeed to the vnbeleeuers, yet to vs Christians it is but a trial, and exercise of vertue, saith Cyprian in his booke of mortalitie.

3 That though it be a sharpe sickenesse, yet is it also a short sickenesse, and more tolerable then the Stone, Dropsie, Gout, Palsey, or the French disease.

4 That Dauid desired it before either famine or warre.

5 That very many who die of this disease, haue their senses and memories till the last houre.

6 That the tokens which come out vpon you, are Gods tokens: so that before you die, you haue a good time to call vpon God.

7 That many noble personages, godlie Preachers, expert Physitians, skilfull Lawyers, & most Christian people haue died of it.

8 That by it, God taketh you from many miseries of this life.

9 That Iob was grieued, for many moneths,

neths, with a more fearefull disease.

10 That it hinders not the saluation of your soule, though you die of such a sicknesse.

11 If you be sick of it, God may recouer you.

12 If it please him to recouer you again, you are like to be after far more healthfull.

Quest. O but my friends will not come at me.

Ans. O, but God will neuer forsake you: and (especially in cities) you shall haue so many, as can do you any good: the fewer you haue to gaze vpon you, the fitter you are to looke vp to God.

Quest. But alas, I shall want my solemne funerall.

Answ. What is that to the saluation of your soule, and resurrection of your bodie? comfort your selfe in Christian, not costlie buriall.

Quest. I see then, that as there is no antidote against death, so there is no perfume against the plague; I may die of it: but, good Lord deliuer me and mine, & all good people from it. But now when I am sicke of any disease, as I must reconcile my selfe to God, so ought I not to reconcile my selfe to my neighbour?

Anſ. If you haue wronged him in his bodie by ſtriking, ſoule by ſeducing, perſon by impriſoning, goods by ſtealing, name by ſlandring, or any other way haue done him hurt, you muſt ſeeke to bee reconciled vnto him. Matth. 5. 25.

Queſt. What if I be ſo diſeaſed, that hee dares not come to me, or be ſo farre abſent, that he cannot come to me; what am I now to do?

Anſw. In this caſe,

1 God accepteth the will for the deed.

2 You muſt teſtifie your deſire to friends preſent.

Queſt. You ſaid that a Miniſter muſt exhort ſicke perſons to diſpoſe of their goods: Is this neceſſarie to be done?

Anſw. Of goods? yea, and offices too: Magiſtrates muſt be carefull of their godly ſucceſſors, and Miniſters of their fellow labourers. Deut. 31. 1. Ioſh. 23.

Queſt. As for my goods, is it fit to make my will in ſickneſſe?

Anſw. Nay, rather you ſhould euer haue it readie in your health; if you haue not, it is needfull in ſickneſſe to make it for theſe reaſons, (though many thinke they muſt die, if their will be made)

1 In regard of your owne creditt, that o-

thers

thers may thinke you a wise man.

2 Of your owne conscience, that having set all in good order, you may more truly depart in peace.

3 Of your loving wife, for whom you ought to provide.

4 Of your children, that each of them may have a convenient portio of your goods.

5 Of your servants, that they may not depart emptie away.

6 Of your friends, that some legacies may be allotted to them.

7 Of the Church, that you may, as you are able, remember it.

8 Of the Common-wealth, by you may do good to such societies as you have lived in.

9 Of the poore, that by giving to them, you may send that portion of wealth before you to heaven.

10 Of your possessions and goods themselves, that they may know their owners after you are gone.

Quest. How ought I to make my Will?

Answ. It must be made according to the Law, 1 Of Nature, by which you are borne.

2 Of that Nation in which you live.

3 Of God, by whom you have lived, and to whom you die. And this you must doe in few, plaine, and significant words.

Quest.

Quest. Say that I haue gotten my goods badly: what must I do?

Answ. You must make restitution to the true owners, if you know them; if not, the poore are the best inheritors of such goods.

Quest. Who is fittest to be Executors of my Will?

Answ. That person whom thou hast tried to be faithfull to God, sincere in his conuersation, wise in his owne busines, and who is like to be louing to thine, and trustie to accomplish the whole intent of thy Testament.

Quest. As I am about my Will, many friends will perhaps come and visite mee: how shall I know who are my best friends?

Ans. Surely they who giue you good aduice for your soules health, who haue a fellow feeling of your sickness, and who wish rather your life to do good, then your death to haue goods: especially your best friend is a good conscience: for that wil neuer leaue you, nor forsake you.

Quest. Can you illustrate this by any storie?

Answ. I haue read of a man going to execution for treason against his Prince: Yet meeets with three of his old friends, he desires them all to sue for his pardon: the first saith, I dare not; but heere is money to buy you a

Coffin

Coffin and a sheete: the second saith, I may not; but I will bring you to your end, and there leaue you: the third saith, O I will run, and sue vpon my knees for you, I will neuer leaue you. To applie this: Our first friend is money, it can doe no more but performe our funerals: the second is our acquaintance, they will but attend vs to the graue, and so leaue vs: the last friend is a good conscience, and it will neuer leaue vs, till we are assured that God hath pardoned all our sinnes.

Quest. But when my friends come to visite me, am I to performe no dutie to them?

Answ. You are to will them,

1 To serue God heartily.
2 To obey Gouernours faithfully.
3 To continue in the truth zealously.
4 To be louing one to another.
5 To be kind to your surviuing alliance.
6 To meditate of death by your example.
7 To pray that you may die Christs faithfull seruant.
8 To comfort you against the feare of death.
9 Not to be ouer sorrowfull at your dissolution.
10 To be careful, that your goods be disposed according to the true intent of your will.

And lastly, to speake such good words vn-

to them, that they may haue hope, that you die in Gods fauour.

Quest. I remember that you told me, that though death bee masked in the time of health, yet it will shew it selfe vglie at the last gaspe: what comforts can you giue me against the feare of death whē it commeth?

Ans. If I were a worldling, I would say vnto you; neuer thinke of it till it come: but that it may not affright you when it comes, but you may encounter with it in its owne den, I will giue vnto you certaine comforts.

Quest. Which are they, I pray you?

Answ. I remember many; and it is necessarie you should know them. For the date of death is the Master day, and Iudge of all other daies: it is the triall and touchstone of our life: if you die a good death, it honoreth all your actions: if an euill, it defameth them all: it is the last act of the worlds Comedie, and most difficult: wherefore I will shew those consolations vnto you, and will repeate them in your health, that you may thinke of them better vpon your sicke bed: wherefore against the feare of death, consider, 1. That we neither liue nor die to our selues; but, whether we liue, we liue to the Lord; and whether wee die, wee die to the Lord. Rom. 14. 8.

2 That

2 That Christ is to vs in life, gaine; and in death, aduantage. Philip. 1. 21.

3 That Christ is to vs the resurrection and the life: and whosoeuer beleeueth in him, though he were dead, yet shall hee liue. Ioh. 11. 25.

4 That God doth both mitigate, and abbreuiate the dolours of death to his seruants.

5 That our death being conuerted into a sweet sleepe, is the complement of the mortification of our flesh; so that hee which is dead, is freed from sinne. Rom. 6. 7.

6 That we Christians know, that when this earthly tabernacle of our house shall be dissolued, we shall haue a building euen of God, that is, an house made without hands, eternall in the heauens. 2. Cor 5. 1.

7 That if we die in the Lord, wee go to Christ, which is best of all for vs. Phil. 1. 23.

8 That this way of all flesh, is sanctified to vs by the death of Christ.

9 That if euer at other times the Spirit of Christ do cause vs to beare afflictions patiently; it doth especially, by the comfort which it ministreth in death, inestimable ouercome the sorrowes of death.

10 That the spirit indeed is readie, but the flesh is weake, Matth. 26. 41. so that the

inward man doth not feare death, but onely the outward man.

Queſt. Can you yet giue any more of theſe moſt ſweete conſolations?

Anſ. Meditate therefore againe with me, that,

1 The deſire you ſhould haue to behold the moſt bright eyes of God, and ſo to be deliuered from this bodie of ſinne, will extinguiſh & extenuate both the grieuous feare, and fearefull griefe of preſent death,

2 That though we can be content to liue with the faithful that are aliue, and muſt die; yet we muſt as well deſire to be with thoſe Saints, who hauing ouercome death, are gone before vs to the kingdome of heauen.

3 That we muſt not more eſteeme of this naturall, then of the ſpirituall life; but that the loue of the one, muſt abolith the griefe of the other.

4 That we are aſſured of the ſoules immortalitie, that it ſhall go by the tranſportation of Angels, to the aſſemblie and ſocietie of the firſt borne, which are written in heauen, Luke 16.22. Hebr. 12.23. and that our bodies do reſt in the earth: ſo that one doth, not vnfitly, call the graue, an Hauen for the bodie to arriue at.

5 That wee beleeue the reſurrection of the

the bodie, and euerlasting life after death: for, this is the faith of Christians only.

6 That we, seeing euidently Gods great mercie towards our yong children at their departure out of this life, ought at our last end to be the more couragious; especially since we know, that wee haue the seale and earnest of Gods Spirit in our hearts.

7 That, as in our whole life, so in the agonie of death, God doth not suffer vs his seruants to be tempted, aboue þ which we are able to beare, 1. Cor. 10. 13. but giueth an happie issue with, þ out of that temptatiō. It is in truth admirable, which Gregorie in his Morals saith, That some do with laughter entertaine death: we may better say, that by couragious patience they do ouercome it.

8 That we ought not so much to thinke of a peaceable end, as of a godly life. Augustine said well; Where a good life goeth before, an euill death must not be thought to follow. And; Hee cannot die ill, who liues well. And; He seldome dies well, who hath lived ill. And; Reade, saith he, and reade ouer all the monuments of learned men, and you shall find nothing more horrible, then that person, who doth liue in such an estate, that he is afraid to die.

9 That death is neuer vntimely, whe-

ther wee respect the good, or the bad. They die soone, that they may no longer be hurt by the wicked: their die soone, that they may not euer persecute the godlie, as the same Augustine said.

10 That this life is so full of miseries, that in comparison thereof, death may bee thought rather a remedie, then a punishment; as Ambrose thought.

Quest. Once againe giue me more comforts against the feare of death: for, such is the corruption of my nature, that all is little enough.

Answ. I will: think therefore; but, think you seriously:

1 That he only feares death extreamly, who cannot be perswaded, that he shall liue after death, as Chrysostome saith.

2 That it is best, to offer that willingly to God, as a gift, which one day we must else surrender as a debt, to wit, this spirit and life of ours, as Chrysostome said.

3 That as death, to the euill, is euill, so is it good to the good; to whom all things worke for their good.

4 That death is the way to life, as Ambrose said very fitly. And another said, This day, which so affrighteth thee as if it were the last day, is the birth day of eternitie.

5 That

5 That this death is but a repairing of our life.

6 That, as Bernard said, the death of the righteous is good, in regard of rest: better, in regard of noueltie: best of all, in regard of securitie: and that, as the same Father said, the death of the godly is good, better, and best of all: Contrariwise, the death of the godlesse is bad, worse, and worst of all.

7 That death doth not abolish, but establish life in a farre better estate.

8 That then death frees vs from death, life from error, grace from sinne.

9 That (if Chrysostome say true) death is but a bare name.

10 That God hath so tempered death vnto vs, that it can be no cause of euill vnto vs. And therefore if you be wise, remember the saying euen of an Heathen man: *Summum nec metuas diem, nec optes*: Neither feare death when it commeth, nor desire it too much before it commeth.

Quest. These are all of them sweete consolations indeed: yet because Satan and my flesh may bring vpon me many feares: as first, that God is angrie with me, by reason of my sinnes: how may I comfort my selfe against this temptation?

Answ. Say vnto your soule, why should I feare

feare the wrath of God: For, it is written:

God sent not his Sonne into the world, to condemne the world, but that by him the world might be saued. Ioh. 3.

Hee that beleeueth in him shall not see death. Hee that beleeueth in him hath eternall life. Hee that beleeueth in him shall neuer perish.

Who shall lay any thing to the charge of Gods elect? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea, rather which is risen again, who is also at the right hand of God, & maketh request for vs. Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or nakednesse, or perill, or the sword? I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God in Christ Iesus my Lord. Rom. 8.

Say with Augustine, All my whole hope is in the death of my Lord: his death is my merit, my refuge, my saluation, my life, my resurrection; my merit is Gods mercie. I shall neuer want merit, so long as this God of mercie is not wanting to me. And if Gods

mercies

mercies are great, I also am great in merit.

Say with Ambrose, Christ was subiect to the damnation of death, that he might free vs from the yoke of damnation: hee tooke vpon him the seruitude of death, that he might giue vs the libertie of eternall life.

Say with S. Paul, Christ hath redeemed me from the curse of the Law, Gal. 3. 13. the Iudge is satisfied, he cannot be angrie.

Say, that your Sauiour maketh intercession for you: for God no sooner looks on him, but he is forthwith well pleased with you.

Say, that his mercie endureth for euer. I shall iudge the world with him; why then shall I feare to be iudged?

He hath made a Couenant with me, hee will neuer breake.

He hath giuen me grace to beleeue and trust in him, he will not now leaue me.

I confesse my sinnes, he is readie to forgiue them.

I haue had his Spirit, he will neuer take it from me.

My Sauiour shall iudge me, he will not be angrie with me, and for his sake the Father will not be angrie: for he is that welbeloued Son, in whom alone he is well pleased.

Quest. O, but I may feare, that I am but a castaway, and that eternall death is due vnto

to me: if I fall into this pit, what hand can you giue me to helpe me out?

Ans. Will Satan now tell you, that you must bee damned? comfort your selfe with these sayings:

God so loued the world, that he gaue his only begotten Sonne, that whoso beleeueth in him should neuer perish, but haue life euerlasting. Ioh. 3. 16.

He that heareth my words, and beleeueth in him that sent me, hath eternall life, and shall not come into condemnation. Ioh. 5.

I am the resurrection and the life: he that beleeueth in mee, though hee were dead, yet shall he liue; and whoso liueth and beleeueth in me, shall not die eternally. Ioh. 11.

I giue to my sheepe eternall life, and they shall neuer perish, and none is able to take them out of my hands. Ioh. 10.

As in Adam al men died, so in Christ shal all (that is, al ẏ elect, wherof I am one) so, I say, in Christ shal al be made aliue. 1. Cor. 15.

Death is swallowed vp in victorie. O death, where is thy victorie! O hell, where is thy sting! the sting of death is sinne; the strength of sin is the Law: but thankes be vnto God, who hath giuē vs victory, through Iesus Christ our Lord. 1. Cor. 15. 57.

Wee know, that when the tabernacle of this

this earthly house shall be dissolued, we shall haue a building frō God, euen an habitation made without hands in heauen. 2. Cor. 5. 1.

Besides these sweete and sure promises, consider, that as the faithlesse cannot liue, so the faithfull can neuer die.

That the promise of God doth quicken things that are dead, and calleth things that are not, as though they were.

You feare not the falling of heauen and earth, because they are supported by the word of God: and why should you feare your own fall, you being supported by the same word?

Doe you not know, that God is present with you by his spirit? and will you feare cold when this fire burneth?

Can you feare darknesse, when this Sun shineth?

Are you poore, that haue this gold in your chest?

And thinke you to die of thirst, when you are at this fountaine of liuing waters?

Are you not a member of Christs body? Is there life in the head, and shall there bee death in the members?

Is your head aboue the water, and shall your body neuer come out of the water?

Doth the roote of a tree giue life vnto the branches, and cannot Christ (the Roote of

of lesse) giue life vnto his branches?

Yea, rather say, My life is hid with God in Christ; when Christ which is my life shal appeare, then shall I also appeare with him in glorie. Coloss. 3.

By my first roote Adam, I bring forth briers and thornes fit to bee burned: by my second roote Christ, I am like a tree planted by the riuers of waters, which shall giue out her fruit in due season, and whatsoeuer I do, it shall prosper.

Why, my deare friend, you doe beleeue the forgiuenesse of sinnes: can you then feare eternall damnation?

You do beleeue the resurrection of your bodie, will you now doubt of the resurrection of your bodie?

Haue the Prophets & Apostles set down so much concerning saluation by Christ, that you should say, I am not saued by Christ?

You were initiated by Baptisme, confirmed by Catechisme, strengthened by the Lords Supper, and professed that religion, which by Christ brings saluation, and you haue receiued many benefits, as pledges of Gods loue: and will not all this perswade you, that you shall go to heauen?

Yea, Christ hath ouercome that diuel, that you might subdue him: subdued that strong

man,

man, that you might conquer him: he descended downe to hell, that you might with him ascend vnto heauen. Therefore be constant, my beloued, and vnmoueable alwaies in the Lord, knowing that your labour is not in vaine in the Lord. 1. Cor. 15.

Quest. Thus, I hope, at the houre of death I shall not feare the place of darknesse: but, alas, such is the weaknesse of my faith, that I feare the Prince of darknesse.

Answ. And why should you feare him? the Egyptians are drowned, they cannot pursue you: Goliah is slaine, he cannot reuile you: the Philistims are ouercome, they cannot hurt you: Satan is chained, he cannot harme you. He will seeke to winnow you, but he can only seeke; and if he do more, he shall find you Gods wheate, and then you must needs be carried into Gods barne.

He is indeed Gods executioner; but, why should you feare the hangman, when you haue the Kings pardon? or the Sergeant, when you haue his protection? or the diuell, when you haue Christs intercession? You are strong, the word of God dwelleth in you, you haue ouercome that Cuill one: 1. Ioh. 2. 14. You haue faith: your aduersarie would deuoure you, by it you are able to resist him, 1. Pet. 5. 8. You haue put on that complete armour

armour of God, Ephes. 6. 11. it is an armour of proofe, the fierie darts of Satan can neuer enter. You haue ꝑ sword of the Spirit, it is sharper then the sword of Goliah: you haue the sling of Dauid, it is more forcible then the speare of Goliah: you may walk vpon this Lion, and Aspe; this yong deuouring Lion, and Dragon, you may treade vnder your feete. Psalm. 91. 13.

What if he be wise? yet God is wiser. What if he be strong? yet Christ is stronger. What if vnskilfull? yet ꝑ Lord is more skilfull. What if he be vigilant? yet the All-seeing is more watchfull. If you can call to God for ayde against him, as Iehoshaphat did against the Aramites, and say, O my God, there is no strength in me, to stand before this great multitude, that commeth against me, neither do I know what to do: but mine eyes are towards thee: 2. Chron. 20. 12. feare not, neither be afraid, go out against them, the Lord will be with thee, and thou shalt ouercome.

May that he ouercame Adam by ambition, Saul by hypocrisie, and Iudas by auarice, yet by the grace of Christ he shall not ouercome thee.

Thou dwellest in the secret of the most high, and shalt abide in the shadow of the

Almigh-

Almightie: hee will deliuer thee from the snare of the hunter, and from the noysome pestilence: hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his truth shall be thy shield and buckler: he will giue his Angels charge ouer thee, to keepe thee in all thy waies: they shal beare thee vp in their hands, so that thou hurt not thy foote against a stone.

Quest. I confesse that God is able to deliuer me from Satan: but, O my sins, my sins, me thinkes, giue me ouer to Satan; helpe me with comfort against this temptation: I haue sinned, and may now die in my sinnes.

Ans. O consider with me what the Word doth say, Where sinne abounded, grace hath superabounded, Rom. 5. The blood of Iesus Christ hath purged vs frō all sin. 1. Ioh. 1. 7. If any mā sin, we haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sins. 1. Ioh. 2. 1, 2.

This is a true saying, and worthie by all meanes to bee receiued, that Iesus Christ came into the world to saue sinners, of whom I am chiefe. 1. Tim. 1.

Behold the Lambe of God, that taketh away the sinnes of the world. Iohn 1.

I came not to call the righteous, but sinners to repentance. Matth. 11.

The Sonne of man came to seek, and saue that which was lost, Matth. 9.

Come vnto me all ye that are wearie and heauie laden, and I will refresh you. Mat. 11.

He died for our sinnes, and rose againe for our iustification. Rom. 4.

He hath loued vs, and washed vs from our sinnes in his blood. Reuelat. 1. 6.

Thou shalt call his name Iesus, for he shal saue his people from their sinnes. Matth. 1.

He gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe. Tit. 1. 2.

I will be mercifull to their vnrighteousnesse, and will remember their sinnes, and their iniquities no more. Hebr. 8. 12.

Do you now beleeue these sayings? are you perswaded ꝑ you haue faith in Christ? If you haue faith, you haue iustification; if you haue iustification, you haue no sinne; I meane no such sinne, as shall be able to condemne you in the day of iudgement: for it is God that iustifieth, who shall condemne?

Besides, you are a member of Christs Church, and this Church is without spot and wrinkle: which it could not bee, if you were yet in your sinnes.

Againe, if your iniquities were not forgiuen in Christ; to what end, thinke you, did he

become into the world?

Furthermore, consider what your Baptisme doth signifie; that as pollution from your bodie is washed by water, so sinne from your soule is washed by Christ.

Haue you forgotten that the Sacrament of the Lords Supper sealeth vnto you the forgiuenesse of sinnes, by Christs death?

Is the earth full of the mercies of the Lord, and shall not this mercie be greater to you, then all your miseries?

Do you acknowledge and confesse your sinnes, and will not he be faithfull and iust to forgiue you your sinnes?

Do you aske, and shall you not haue? do you seek, and shal you not find? do you knock, and shall not the doore of mercie be opened vnto you?

I thinke you know, that Christ is a Physitian: and to what end, but to cure the diseased? and what disease more dangerous then sinne?

I hope you know the Gospell of Christ is called the word of reconciliation, of grace, saluation, and of life: and that only because it offers all these to sinners.

And tel me (you that doubt of the forgiuenes of sinne) what difference is there betwixt the sons of God, and the sons of the diuell;

but ꝑ they haue their sins forgiuē, these not?

To conclude, look vpon the calling of the Preachers of the Gospel, if they haue power to pronounce the pardon of sinnes to penitēt sinners, Christ hath power to giue pardon to the same sinners. Therefore be of good comfort, your sinnes are forgiuen you. Mat. 9. 2.

Q. What, euen my great & grieuous sins? mine infidelitie in mistrusting, impatience in murmuring, blasphemie in profaning the name of God? Is the couetousnes of money, the fire of reuenge, the loue of pleasure more thē the loue of God, forgiuē me?

Ans. If you beleeue in Christ, all things are possible to him that beleeueth: your sins past shall neuer hurt you, if sinne present do not please you.

Though your sinnes were as red as scarlet, God can make them as white as snow.

There is no cloud so thicke, but this Sun will dispell it; no staine so foule, but this Fullers sope will wash it out; no treason so horrible, but this King may pardon it; and no sin so great, but God for Christs sake will forgiue it.

The infidelitie of Adam, the Idolatrie of Abraham, the incest of Lot, the adulterie of Dauid, the Apostasie of Peter, the persecutions of Paul were grieuous sins; but God in

Christ

Christ did remit them all. And whatsoeuer was written before time, is written for your learning, that you through patience and consolatiō of the Scriptures might haue hope.

Applie them therefore to your selfe: If you owe to this creditor ten thousand talēts, if you can sue to him for mercie, hee will forgiue them all; his iustice can punish any sin, and his mercie can pardon any sinne.

When he liued vpon earth, hee cured all sicknesses: now he is in heauen, he can purge all sinnes.

He hath promised, as a payer, to beare our iniquities: is there any iniquitie too heauie for him? Neuer say then (despairing of Gods mercie) my sinnes haue taken such hold vpon me, that I am not able to look vp: as an heauie burden they lie vpon me, I am not able to beare them.

Quest. I hope that I shall lay these comforts to mine heart, that the greatnes of my sinnes shall not cause mee to despaire: yet when I looke vpon the multitude of those sins which I haue committed against God, I feele my selfe in a wofull estate: comfort me I pray you, in this temptation.

Ans. Do the number of your sinnes now disquiet you? yet comfort your soule with these meditations:

There is no mã liuing which sinneth not.
The iust man falleth seuen times a day.
Who can tel how oft he offendeth: Psa. 19.
The Apostle, an excellent man, cried out, I am carnall, and sold vnder sinne. Rom 7.
The good that I would do, I do not, and the euill which I would not, that do I.
The flesh lusteth against the spirit, and the spirit lusteth against the flesh, Gal. 5. 17.
Yet for all this, hee trusted in the mercies of God, as others did, being perswaded, that his imperfections were not imputed to him, but couered with the righteousnes of Christ. And this, the same Paul testifieth, in that he saith, Now there is no condemnation to them that are in Christ Iesus. Rom. 8. 1.
And what is the reason that wee daily pray, Forgiue vs our debts, but that we sin daily?
Yea, though the blood of Christ were but once shed, yet by it is hee an eternall mediatour, satisfying the iustice of God for sinnes past, present, and to come.
Hee is not like vnto many in this world, who hauing once remitted some trespasse, will remit no more; or paied a debt, will pay no more: but as Esaus father had many blessings; so God our Father hath many mercies.

If

If we fall a thousand times, he will at our repentance recouer vs a thousand times: He doth not forgiue vs till seuen times, but till seuentie times seuen times.

Larga Dei bonitas totum non dimidiabit:
Aut nihil, aut totum, te lachrymante, dabit.

The bountie large of God, will not diuide the whole:
He either all, or nothing giues, vnto the weeping soule.

Quest. Truth it is, as you say, that God will forgiue my manifold sinnes: but mine heart tels me, that Gods law requires perfect obedience: and this, alas, I cannot performe: what comfort can you giue me, now that mine obedience is imperfect?

Answ. Why, the obedience of the best is both perfect & imperfect: perfect in Christ, imperfect in vs: imperfect in this life, perfect in the life to come: perfect by imputation, imperfect by sanctification: perfect in parts, imperfect in degree: that is, the whole bodie and soule of a Christian are in euery part sanctified, but yet both of them in all their parts and faculties grow vp to a greater measure of sanctification. A child so soone as it is borne is a perfect mā, because it hath all the parts of a man; and this is a perfection of parts: it is not perfect in regard of

that growth it may haue in strength and vnderstanding; and this is the perfection of degrees. We are babes in Christ, and so perfect Christians at the beginning of sanctification: we must grow vp to be tall men, that we may be perfectly perfect in our glorification.

It is Gods mercie towards vs, that wee cannot come to perfection in this life; the dregs of corruption will neuer whilest wee liue be drawne out: the tares of vngodlines will neuer quite be pulled vp: the chaffe of iniquitie will neuer be cleane removed from the wheate: and the rags of the old Adam will neuer cleane be put off; and that, as I take it, for these reasons:

1 That we might giue all glorie to God.

2 That we might euer depend vpō God.

3 That knowing our owne weaknesse, we should not presume too much on our owne strength.

4 That by recouering our selues after falling, wee might haue experience, and patience, in Gods fauour.

5 That wee might worke out our saluation with feare and trembling.

6 That with Paul we might learne that the grace of God is sufficient for vs.

7 That wee might be the more whetted on

on to an increase of faith, and confidence in Christ.

8 That we might with greater earnestnes call vpon God in all our feares.

9 That with more contention we should runne the race set before vs.

10 That wee should know, that it is grace, not nature, by which we stand.

11 That receiuing many foyles our selues, we might better comfort and pitie others that fall.

12 That wee might the rather with the Apostle desire to be dissolued, and to be with Christ.

Know therefore, that it is good for you that you are not perfect; you would be proud of it, if you were: the holiest men could neuer attaine it: the most holy God doth not require it.

If you haue truth in the inward parts, and desire to please God without hypocrisie, and labour to grow in the graces of Gods spirit, God your Father will make more of you by reason of your imperfections; as a good mother doth of that childe that is diseased, or lamed.

It is pride that makes men dreame of perfection in this life: and they that thinke to goe to heauen this way, must goe alone, for none

none can follow them.

Let vs not glorie of our perfection, but let vs glorie in our Redemption.

The Church is a companie of sinners, saued by Christ; of sicke persons, cured by Christ; of Israelites, dwelling among the Cananites; of malefactors, crying with that holy theefe, Lord remember me when thou commest into thy kingdome; and of Publicans, casting themselues downe, and saying, Lord be mercifull to me a sinner.

The Church is but the Moone, and sometimes so eclipsed, that she is but a little lightened by the Sunne.

God, indeed, as a good Physitian, prescribes vnto vs a perfect diet; but we like vnto disordered Patients, taste of that, which causeth a relapse, and then we must come to the Physitian againe; and, like a skilfull Physitian, God out of our falles, doth make a preseruatiue to keepe vs from falling.

Quest. By this that you haue said, I shall, as I hope, receiue much comfort, if God cast mee vpon my sicke bed; yet because after death commeth iudgement, how shall I be able to perswade my selfe in death, that I may with ioy looke vpon my Iudge?

Answ. Consider that you are in Christ, and there is no condemnation to them that

are

are in him: it is God that hath iustified you; who shall condemne you? it is your father that shall iudge you, why do you feare him? be then of good comfort he will say vnto you, Come thou blessed of my Father, inherit the kingdome prepared for thee, before the foundations of the world were laid.

Quest. If I lay all these comforts to mine heart in health, what benefit shall come to me at my death?

Answ. You shall shew your selfe an excellent scholler in the schoole of wisdome: and that you haue not spent your time ill, who haue thus learned to die well. For hee hath lost his whole time, who knowes not how to end it. He liueth ill (saith Seneca) who knoweth not to die well: neither is he borne in vaine, who deceaseth in peace. Wee must learne all our life to die; and this is the principall office of life: To be briefe, by this you shall purchase libertie to your conscience, you shall feare nothing, you will liue well, contentedlie, and peaceablie: and without this knowledge, there is no more pleasure in life, then in the fruition of that which a man feareth alwaies to lose.

Quest. To draw to an end, and to come to my end, when the pangs of death come vpō me, & the worms of the earth wait for me, if

God

God giue me thē mine vnderstāding, what, I pray you, may be my fittest meditation?

Answ. Say now inwardly to your sicke soule; Now, my pilgrimage is ended, mine harueſt is inned, my iourney is finished: my race is run, my glasse is spent, my candle is in the socket: many of the godly are gone before, and I am now to follow them: now thinke, that you are come out of prison, gotten out of Babylon, and are going to Ieruſalem. Now thinke that the Angels stand at your beds head, to carrie your soule into Abrahams bosome; where you shall see God the Father, behold God the Sonne, and enioy God the holy Ghost: where you shall enioy the societie of Angels, the companie of the Saints, & the knowledge of them whom you neuer knew heere: where you shall liue eternally, reigne triumphantlie, and obey God perfectly. Meditate now, that you must not be loth to leaue this world, because you go to that which is to come; to leaue your house, because you are going to Gods house; to leaue your temporall riches, because you are going to eternall riches; to leaue your earthly preferments, because God will set a crowne of pure gold vpon your head; and to leaue your friends and acquaintance heere, because you shall see them in glorie hereafter.

ter. These and such like must be your meditations.

Quest. Now it may be (and I pray God it may be) that I may haue speech vnto the last gaspe, what words are fit for me to vtter?

Answ. If God giue you that blessing, say now with Dauid:

Lord into thy hands I commend my spirit: for thou hast redeemed me, O Lord God of truth.

With Simeon: Lord now letteſt thou thy seruãt depart in peace, according to thy word: for mine eyes haue seene thy saluatiõ.

With Paul: Christ is to me life, and death is to me aduantage. I desire to be dissolued, and to be with Christ.

I haue fought a good fight, I haue finished my course, I haue kept the faith: from henceforth is laid vp for me the crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day: and not to me only, but to all them that loue that appearing of his.

Say, How sweet is my Sauiour vnto me! sweeter then the hony & the hony combe.

Say, Blessed are the dead, that die in the Lord: for they rest from their labours, and their workes follow them.

Say, Lord I haue sinned against thee, thou

thou hast promised to forgiue me my sins: I beleeue, Lord helpe mine vnbeliefe.

Say with Steuen, Lord into thine hands I commend my soule.

Say with the Saints, Come Lord Iesus, come quickly.

Say, Lord, keepe thy Church and people in thy trueth and peace for euermore: now Lord, dissolue in me the cursed workes of the diuell.

Say, I am sicke, be thou my Physician: I am to die, Lord giue me life eternall.

Say, Lord, be good vnto my kinsfolks in the flesh, & my frieds in the spirit, that they may liue in thy feare, and die in thy fauour.

Say with Ambrose, I haue not so led my life, that I was ashamed to liue: neither doe I feare death, because I haue a good Lord.

Say to thy friends with S. Bernard, O ground the anchor of your faith and hope, in the safe and sure port of Gods mercie.

Say with Oecolampadius, **to all that come to thee,** I will tell you newes, I shall shortly be with the Lord.

Say with Luther: I pray thee Lord Iesus receiue my poore soule: my heauenly Father, though I be taken from this life, and this bodie of mine is to be laied downe, yet I know certainly, that I shall remaine with thee

thee for euer, neither shall any be able to pull me out of thine hands.

Say with Annas Burgius: Forsake mee not, O Lord, lest I forsake thee.

Say with Melancthon: If it be the will of God, I am willing to die, and I beseech him that he will grant me a ioyfull departure.

Say with M. Caluine: I held my tongue, because thou Lord hast done it; I mourned as a doue, Lord thou grindest me to powder; but it sufficeth me, because it was thine hand.

Say with Peter Martyr: My bodie is weake, but my minde is well. There is no saluation, but onely by Christ, who was giuen of the Father to be a Redeemer of mankinde: This is my faith in which I die, and God will destroy thē that teach otherwise. Farewell, my brethren and deare friends.

Say with Babylas, Martyr of Antioch: Returne, O my soule, vnto thy rest, because the Lord hath blessed thee. Because thou hast deliuered my soule from death, mine eyes from teares, and my foote from falling; I shall walke before thee in the land of the liuing.

Say, Blessed is God in all his waies, and holie in all his workes: Naked I came out of my mothers wombe, and naked shall I returne

returne againe. The Lord hath giuen, and the Lord hath taken away: bleſſed bee the name of the Lord. I know that my Redeemer liueth, and he ſhall ſtand the laſt on the earth. And though after my skin wormes deſtroy this bodie, yet I ſhall ſee God in my fleſh. Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for mee, though my reines are conſumed within me.

Say, in a word, Lord I thanke thee, that I am a Chriſtian, that I liued in a Chriſtian Church, that I die amongſt a Chriſtian people, that I goe to a Chriſtian ſocietie. Lord Ieſu, ſonne of *Dauid*, haue mercie vpon me, and receiue my ſoule. Euen ſo, Come Lord Ieſu, come quickly. Amen.

Queſt. If I haue time, theſe are fit, both meditations, and ſpeeches: but I may die vpon the ſudden: what inſtructions can you giue me againſt ſudden death?

Anſw. You may indeed die ſuddenly, either by fire in your houſe, or water in your ſhip, or earth falling into ſome pit, or caſualtie in your way, or impoſtumation, and an apoplexie in your body, or by trauel in childbirth, if you bee a woman, or the ſword in warre, if you bee a man. Therefore thinke

1 That death may come vpon you vnawares: wherefore as you would not for a ſuſpecte

suspected enemie, watte so for it, that it may neuer surprize you.

2 Know that many worthie men haue died suddenly: Iulius Cæsar, disputing the night before of the good of sudden death, was the next day by Brutus and Cassius slaine suddenly in the Senate.

Ioannes Mathesius hauing preached a Sermon of the raising againe of the widow of Nains sonne (and therein handling the knowledge, that one friend should haue of another in heauen) within three houres after slept peaceably in the Lord.

Luther sitting at supper, and discoursing of the same argument, about midnight after departed this life.

One Master Reade, an Alderman of Norwich, hauing read in the morning the chapter of Henockes taking vp, in the Counsell chamber died suddenly at the table amongst his brethren. *Mr. Marrice.*

3 Know, that if you line wickedly, sudden death is a fearefull iudgement; for who then can bee perswaded of Gods fauour towards you? and this makes the wicked of all kinds of death, to pray to bee deliuered from sudden death: they would liue like Nabal, but die like Dauid: liue like the rich glutton, and die like Lazarus: they

would die the death of the righteous, but they would not liue the life of the righteous. And therefore their prayer is the prayer of Balaam, Lord, let me die the death of the righteous, and that my last end may be like vnto his. Num. 23.

But if you liue euer in the feare of God, it may be an argument of Gods mercie to take you away vpon a short warning: For so, 1 You die without any great paine.

2 You goe to God without any great trouble.

3 You are not in danger of blaspheming God at your death.

4 You will cause others to think well of your death, because you liued a godly life.

5 Many by your example will labour to prepare against such a kinde of death.

6 Your translation is like that of Henoch and Elias, and of them that shall bee aliue at the day of iudgement. 1 Thes. 4. 17.

Quest. Is it lawfull to pray against a sudden death?

Answ. The godly may, and the wicked must pray against it. The godly may:

1 That as they haue honoured God with their lips in their life, so (if it bee his good will) they may doe it at their death.

2 That

2 That because vpon the sudden, few men haue their worldly estate fully setled, they may haue time to order it.

3 That they may not be a griefe to their friends, that they are so soone taken from them.

4 That they may escape the censure of the world, which for the most part iudgeth hardly of this kinde of death.

5 That they may not die in such sort as diuers wicked men in the Scriptures haue died.

6 Lest being ouertaken in some strange place, they may so want the honour of Christian buriall, and their friends not know what is become of them.

2 The wicked must pray against it, lest so dying without repentance here, there be no place left for them hereafter to repent in. But I doubt whether God will heare their prayers: For are not they worthie to want time of humiliation at their death, who neglected saluation in their life? The admonition of the wise man, Eccl. 18.18, is very good: Get thee righteousnesse before thou come to iudgement, and vse Physicke before thou bee sicke. Examine thy selfe before thou be iudged, and in the day of destruction thou shalt finde mercie. Humble

thy selfe before thou be sicke, and whilest thou maiest yet sinne, shew thy conuersion.

Quest. Now since my soule must depart from my bodie, ought I to take any great thought for my buriall?

Answ. As the graue at your death is ready for you, Iob.17.1 so you also must haue care of it: and your surviuing friends must haue such respect to your dead bodie, that it may be interred in a religious sort: for,

1 You are no Scythian, that your dead bodie should be eaten at some feast; nor Pythagorean, that it should be cast on a dunghill; nor Hyrcanian, that it should bee deuoured by dogs; nor Lothophagian, that it should be cast into the sea; nor Indian, that it should bee burned with fire; but a Christian, that it may be buried in the earth.

2 Your dead body is a member of Christ.

3 It was, as well as the soule, the temple of the holy Ghost.

4 It was the ordinance of God, that earth should returne to his earth, as the soule doth to him that gaue it, Gen. 3. Eccles. 7.

5 That Christ, who redeemed your soule, hath also paied a ransome for your bodie.

6 It hath been an instrument vsed by God, to performe many seruices vnto him.

7 It must rise againe out of the grave

and in the day of iudgement bee made like vnto the glorious bodie of Christ. Phil. 3. 21.

8 Religious and godly friends haue had this care to burie their dead: so Abraham had to burie Sarah, Ioseph to burie Iaakob, Israel to burie Samuel, Nicodemus to burie CHRIST, and the Disciples to burie Iohn the Baptist, and Steuen the first Martyr, that suffered after CHRIST.

9 It is one of Gods iudgements to want buriall. Iere. 22. 19.

10 The Saints complaine for the want of it, saying, Psal. 79. 3. The dead bodies of thy seruants haue they giuen to bee meate vnto the fowles of heauen, and the flesh of thy Saints vnto the beasts of the earth. Their blood haue they shed like water round about *Ierusalem*, and there was none to burie them.

11 Ioseph gaue commandement concerning his bones. Gen. 50. and Tobiah of his bodie. Tob. 14.

12 Many heathen people haue been very carefull of this dutie. The Egyptians embalmed, and so buried their dead: and the Hebrewes made a law, that no man should lie vnburied.

Quest. What thinke you of the place of buriall?

Answ. Abraham bought a field for the buriall of his dead. Gen. 24.

Christ was buried in a garden, according to the custome of the Iewes. Iob. 20.

The Turkes at this day burie none in their Cities: and it was one of the lawes of the 12. tables, amongst the Romanes, that none should be buried within the walles.

Amongst Christians, Churches & churchyards are appointed for the dead; and to the end that the dead might not annoy the living, it were well if Governours would be carefull to provide larger places of buriall: for this would be a meanes,

1 To keepe the citie from contagion.

2 That our dead bodies should not be raked up againe.

3 To shew our care for the Saints departed.

4 To take away the fond conceit of many, who thinke it a great blessing to be buried in a Church, especially if it bee in the Chancell, neere the Altar.

Quest. Ought there any care to be had to keepe Churchyards in good sort?

Answ. There ought: 1 They are the houses of Christians, and as it were chambers, or beds to sleepe in.

2 They are places to which we may re-

sort

say, to be put in minde of our future mortalitie.

3 It argues little charitie to abuse those places where our friends lie buried.

4 The Romanes had this law, Let the place where the dead are buried be accounted holie: and the Romanists haue diuers good Canons against such as shall any way abuse euen Churchyards: and it were to be wished, that it were looked to amongst vs.

Quest. What thinke you of making monuments for the dead?

Answ. I remember Tullie saith, that the Romanes had a law, that no man should build a more costly sepulchre, then could bee finished in three daies. Lib. 2. de leg.

The Egyptians builded gorgeous sepulchres, and meane houses, because the one was to them but as an Inne; the other, as they thought, an eternall habitation. Celius Rhodig.

Now that great, and good men should haue monuments, as it is a thing indifferent, so I thinke it not simply vnlawfull.

1 The Iewes vsed such; as wee may see in the Bible: Dauid (saith the Scripture) is dead, and his sepulchre is with vs to this day. Act. 2. 29.

2 By them we may bee put in minde of

that glorious habitation wee shall haue in heauen.

3 It is an argument that we loued such persons, whom we thus honour after their death.

4 We keepe a memorie of their excellent vertues.

5 We are moued to follow them in good actions.

6 It distinguisheth betwixt person and person: for, though all die alike, yet all must not be alike buried. But note that the best monument is to be set vp in the hearts of good people, for good workes; and the next is to leaue a godly posteritie: as for the monuments which the wicked leaue, they argue,

1 Their pride, that they would leaue a name vpon earth.

2 Their infidelitie, that they look not for the resurrection of the iust.

3 Their couetousnes, that they will carrie that to the graue with them, which better might haue been spent vpon the poore.

4 Their follie, to build such a sepulchre, as when men looke vpon it, shall remember their bad and beastlie life.

Quest. Are the dead, thinke you, to bee mourned for?

Answ. Solon gaue commandement, that the

the Cõmon-wealth should mourne for him: but Ennius would not be mourned for. But as for vs Christians, though wee must not, with superstitious nations, hire mourning women, to lament for vs, yet it is lawfull to deplore the departure of the dead: for.

1 As the Egyptians mourned for Iaakob seuentie daies, so his children lamented him seuen daies. Genes. 50.

2 Abraham mourned for Sarah, Israel for Iosias and Samuel, the faithfull for Steuen, the women for Dorcas, and Dauid for his good friend Ionathan.

3 It was an argument of Gods wrath against Iekoniah, that no man should say for him, Alas my brother: Ierem. 22.18.

4 We receiue much good by the presence of our friends: and why should we not bewaile their absence?

5 If they were godly, wee must lament them:

1 Because they did much good in their callings. Acts. 9. 39.

2 Because the world was blessed by them. Prou. 11. 11.

3 Because wee may feare some iudgement after their departure. Isai. 58. 2.

4 Because oftentimes worse come in their stead.

5 Because

5 Because the wicked will then be more readie to sinne.

6 Because they were great ornaments in the Church, or Common-wealth, in which they liued. Lament. 4.20.

And if they be godlesse, we must mourne for them, especiallie because wee cannot bee perswaded, but that they are gone to the pit of perdition. 2 Sam. 18.33.

Yet we must remember that we keepe a meane in mourning, and looke that our sorrow be not,

1 In selfe loue, because we haue lost some good by them.

2 In distrust, as though we had no hope that they should rise againe. 1. Thess. 4.

3 In hypocrisie, that we may seeme only to men to mourne.

4 In excesse, as though there were no comfort for vs that are aliue, because God hath taken away the comfort of our life. Cyprians speech is verie good in this thing: Why, saith he, doest thou take it impatientlie, that he is taken from thee, whom thou beleeuest that hee shall returne? Hee is but gone a iourney, whom thou thinkest quite gone. Hee that goes before, is not to be lamented, but rather desired. And this desire is to bee tempered with patience. Why art thou

thou grieued that hee is gone, whom thou must follow? We ought not to lament them ouer much, who by the calling of God are freed from miserie; they are not for euer sent away, but for a while sent before. They are but gone a iourney, we must looke for their returne: sayled into a strange countrey; they will, if we waite, come againe.

So also is that of the Wise man, Eccles. 38. 16. My sonne, powre out teares ouer the dead, and begin to mourne, as if thou hadst suffered some great harme thy selfe; and then couer his bodie according to his appointment, and neglect not his buriall. Make a grieuous lamentation, and bee earnest in mourning, and vse lamentation as he is worthie, and that a day or two, lest thou be euill spoken of, and then comfort thy selfe for thine heauinesse, &c.

Quest. May mourning apparell be vsed at funerals?

Answ. If the heart mourne as well as the habite, I do not thinke it vtterly vnlawfull; for,

1 By it we keep a memory of our friend.

2 We are drawen to some humiliation.

3 We are put in mind of our owne mortalitie.

4 It

4 It argues his loue that bestowes it vpon vs.

5 By this meanes many poore are clothed.

6 It is but a legacie of the dead to the liuing.

Quest. And what thinke you of funerall Sermons? for many think it sinne to preach at that time.

Ans. I doubt not, but they may be preached: for,

1 Wee must preach in season and out of season.

2 Many come then to the house of God: and why should they depart emptie away?

3 It is a fit time to teach, that one day we must die.

4 Many accidēts fal out in a mās sickues, which are fit to be published at such a time.

5 Many worthie vertues haue shined in some mans life, which for the imitation in others, are not to be buried at his death.

6 Many corruptions haue reigned in some, which then wee may be exhorted to auoide.

7 They are not for the bare commendation of the dead, but for the instruction and consolation of them that are aliue.

Quest. And do you thinke ý any would be

be content to haue his infirmities laid out at his funerall?

Anſ. **Whether he will or not, if God may get honour, and the Church good, there is no wrong to the dead, to admoniſh the liuing that they take heed of ſuch ſinnes.**

I will deliuer vnto you a rare example: I knew a Gentleman of good ſort, who ſeldome came to the Church in the time of his health; I was ſent for to him in the time of his ſickneſſe, and after many inſtructions deliuered vnto him, he vttered vnto me this ſpeech: Sir, I am beholding to you for this paines, and thanke God for this comfort. But if God had now denied this fauour vnto me, hee ſhould haue dealt with mee but according to iuſtice; I haue liued a good time in this pariſh, I haue been inuited by my friends, called by the bell, mooued by the good report I heard of you and others, to come to this Church: but I made many excuſes, as of ſickneſſe, and going to other places, and did not come. And though I haue many ſinnes which I muſt anſwer for, yet none at this time grieueth mee more, then that I haue liued vnder a painfull miniſterie, and yet was neuer partaker of it: ſo that you, and the whole pariſh may iudge that I am either of no religion, or of a contrarie

trarie religion to that which is professed in this kingdome: pray for me that this sin may be pardoned: heare me make a confession of my faith, and that I die in the faith of Christ, and am heartily sorry for this mine offence: I pray you therefore make it knowne when I am dead.

This I did, and thus must we doe, yet in discretion, that wee may not be thought biters of the dead: if either for crownes, or gownes we do otherwise, it is a sinne.

Quest. You propounded in the beginning fiue things which I ought euer to meditate on. The first is expounded to my great comfort: concerning the second, which is Christs passion and death, what ought I especially to thinke of?

Answ. **It is necessarie indeede you should thinke often of it: for nothing will make you more willing to die, then to be perswaded that Christ by his death hath washed you from sins, and by his resurrection hath giuen vnto you eternall life.**

I remember that Hierome, complaining much of the people of his time, that they had little feeling of the passion of Christ, crieth out after this sort: Euery creature suffereth together with Christ, at his suffering: the Sunne is darkened: the earth is moued: the rockes

rocks cleaue asunder: the vaile of the Temple is diuided: the graues are opened: only miserable man suffereth not with Christ, for whom alone Christ suffered.

And Saint Bernard complaining of himselfe, saith, I went on securely knowing nothing of ỹ fearful iudgement of God, which was in heauen denounced against me: and behold, the Sonne of a Virgin, the Sonne of the most high God is sent, and commanded to be slaine, that by the pretious balme of his blood hee might heale all my wounds. Consider, O man, how great are those wounds, for the curing of which the Lord Christ must needes be wounded. If these wounds had not been deadly, yea and to eternall death, the Sonne of God would neuer haue dyed, that hee might cure them.

And that Augustine, meditating on the passion of Christ, saith, The crosse of Christ is to vs the cause of all happinesse: it hath deliuered vs from the blindnesse of error: it hath restored vs from darknesse to light: it hath conioyned vs, being aliens, to God: we were farre from him, it hath brought vs to his presence: wee were pilgrime Citizens, it shewed vs to him: his crosse is the cutting off of discord, the foundation of

of peace, the abundance and largesse of all gifts?

Quest. What thē is the passion of Christ?

Answ. **It is that al-sufficient sacrifice of the Sonne of God, whereby he offered himselfe to the Father, that he might merit for all that beleeue in him, iustification, by his obedience, sanctification, by his Spirit, redemption, by his death, and eternall life, by his resurrection from the dead.**

Quest. What moued Christ thus to suffer?

Answ. 1 **The good will and pleasure of the Father.**

2 **The miserie of mankind.**

3 **Gods infinite and vnspeakeable loue.**

4 **The voluntarie obedience of Christ himselfe.**

Quest. Of what continuance was this passion of his?

Answ. **From the day of his birth, till the houre of his resurrection.**

Quest. Tell me what he suffered from his birth till his death.

Answ. **He suffered in his bodie,** circumcision, hunger, weeping, **and** wearines: **in his** soule, temptation, **and** heauinesse: **in his** estate, pouertie, **and** needines: **in his** name, ignominie, **and** contemptuousnesse: **in** person, persecution **and** weakenesse: **and in his**

whole life miserie, and wretchednesse: and to this end only, that he, thus freeing vs from deserued ignominie, might bring vs in the end vnto eternall glorie.

Quest. But because his greatest suffering was about, and at his death, shew mee first what he suffered not long before he died.

Ans. When Dauid considered by the spirit of prophecie of this point, he saith, The sorrowes of the graue haue compassed me, the troubles of hell haue taken hold vpon me. And whē Ieremie did consider it by the same spirit, he crieth out in the person of Christ, Lament. 1. 12. Haue you no regard, all yee that passe by this way? Behold and see, if there bee any sorrow like vnto my sorrow, which is done vnto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath. From aboue he hath sent fire into my bones, which preuaileth against them: hee hath spread a net for my feet, and turned me back; he hath made me desolate, and daily in heauinesse.

He was in a garden where Adam transgressed, his soule was heauie vnto death, hee sweat droppes, or rather cloddes of blood, trickling downe into the ground, and was constrained to crie, Father, if it be possible let this cup passe from me. There hee

was assaulted by Satan, betrayed by Iudas, apprehended by souldiers, and forsaken of all his professed Disciples.

Quest. And why, think you, was his soule thus perplexed?

Ans. Not for the feare of a bodily death; for that, he might, if he would, haue auoided: But,

1 The meditation of sinnes tyrannie, deathes victorie, and Satans malice, all which had made hauocke of mankind.

2 The consideration of those cursed contumelies, and that damnable death, which he was to vndergo in his blessed bodie.

3 The thoughts he had of mans ingratitude, who was not thankfull nor mindfull of so great saluation.

4 The sense and feeling of Gods wrath, which hee sustained, and satisfied, for our sinnes.

Quest. When hee was apprehended and brought vnto *Caiphas*, surely the high Priest would vse him well.

Answ. Nay, hee is by him arraigned as a theefe, mocked as a foole, accused as an incendiarie, stricken as one contemptible, and spit vpon, as an execrable person; and all this to free vs from that shamefull execration.

Quest.

Quest. Was he no better vsed when hee came before *Pilate?*

Answ. Not a whit: for,

1 Hee was accused as a seducer of the people, a seditious person, a conspirator against the State, a subuerter of the nation, an enemie to Cæsar, and that he said of himselfe, he was Christ the King. This he suffered, that so hee might derive, and take to himselfe that rebellion against Gods Maiestie, whereof we all were guiltie in Adam; and, by this humiliation, make satisfaction to God for vs. If he had defended himselfe, we had been accused, or acquitted himselfe, we had perished; but as a Lambe before the shearer, he opened not his mouth, that wee might haue libertie to call vpon God.

2 He is ballanced w Barabbas, & thought lighter then a murderer: he is condemned by a Iudge in the name of the whole Empire: and being thus condemned (though pronounced innocẽt) he is scorned by Souldiers, attired like a foole, beaten with rods, spit vpon with reproch; and only because he bare the iniquities of vs all. Isai. 53.

3 He is cast out of the citie, to giue vs a citie: he carried his Crosse, to carry our sins: he is brought to *Golgotha*, to suffer our reproch: he is crucified on the Crosse, to giue

vs a crowne, euen a crowne of glorie, reserued in heauen for vs. 1. Pet. 1.

4 He was crucified with theeues, that he might glorifie vs with Angels: with his hands spread abroad, that he might call all vnto him: with his naked bodie, that wee might not be ashamed of our nakednesse in heauen: with a feeling of thirst, that hee might shew his desire of our saluation: with drinking of gall, that he might satisfie for that deadlie iuice which Adam sucked out of the forbidden fruit: with his side pierced thorow, that the Church might bee washed with the blood and water that came out: with crying in feare, that we might crie in faith: and with the losse of his life, that he might saue ours.

Quest. O cursed *Caiphas*, who thus arraigned him! O cursed *Pilate*, who thus condemned! O thrice cursed both Iewes and Romanes, who thus did execute the Sonne of God!

Answ. Nay, rather cursed be our sinnes, for which hee was arraigned, condemned, and executed. Hee that knew no sinne, was made sinne for vs, that wee might be made the righteousnesse of God in him. 2. Cor. 5. Hee was wounded for our transgressions, he was broken for our iniquities: the chastisement

ſtiſement of our peace was vpon him, and with his ſtripes we are healed. All wee like ſheepe haue gone aſtray, wee haue turned euerie one to his owne way, and the Lord hath laied vpon him the iniquities of vs all. Iſai. 53. 5, 6. He hath redeemed vs from the curſe of the Law, being made a curſe for vs, that wee might be made the righteouſneſſe of God in him: Galath. 3. 14. and, we were not redeemed with corruptible things, as ſiluer and gold, from our vaine conuerſation, receiued by the traditions of the Fathers, but with the pretious blood of Chriſt, as of a Lambe vndefiled, and without ſpot.

Queſt. And at what time of the yeere did he ſuffer all this?

Anſw. At Eaſter, at the feaſt of the Paſſeouer, when the Iewes were commanded to kill a Lambe in remembrance of their deliuerance out of Egypt, to ſhew that hee was that Lambe of God, that taketh away the ſinnes of the world; yea, and that Lambe, which in Gods counſell, and its owne efficacie, was ſlaine from the beginning of the world.

Queſt. You ſaid before, that our Sauiour was crucified: to what end did he vndergo this puniſhment?

Anſ. 1 That he might deriue the curſe of the Law from vs vnto himſelfe. Gal. 3. 14.

2 That the corruption of our nature, being crucified with him, our inherent vitioſitie might bee abolished, that henceforth wee ſhould not ſerue ſinne. Rom. 6. 6.

3 That hauing paied our debt, hee might bring in, and cancell that hand-writing, wherewith we were bounden, that ſo the memorie of our ſinnes being blotted out, they might not appeare before God, againſt vs.

4 That he might become a ſacrifice, by which, before God, hee might cleanſe our ſinnes, and ſo might reduce vs from God offended, to God appeaſed. Epheſ. 2. 16.

5 That his blood might bee a lauer, to purge our ſoules from all their ſpots of ſin.

6 That we might ſo haue iuſt cauſe euer to acknowledge and magnifie the loue of Chriſt towards vs. Epheſ. 5. 1.

Queſt. I ſee by this why Chriſt was crucified: but why did he die vpon the croſſe?

Anſ. 1 That he might ratifie the eternall couenant and teſtament of grace. Heb. 9. 15.

2 That he might aboliſh ſin. Rom. 6. 10.

3 That hee might take away the ſtipend of ſinne, which is death. Rom. 6. 20. 2. Tim. 1. 10.

4 That by death hee might ouercome him,

him, who had the power of death, that is, the diuell. Heb. 2. 14.

5 That he might take from vs the feare of death. Heb. 2. 15.

6 That we by it should die so vnto sinne, Rom. 6. 11. that it should no more reigne in our mortall bodies. Rom. 6. 13.

7 That wee might belong properlie to Christ. Rom. 7. 4.

8 That they which liue, should no more liue vnto themselues, but vnto Christ, who died and rose againe for vs. 2. Cor. 5. 15.

9 That wee might know, and acknowledge the great loue of Christ towards vs. 1. Iohn 3. 16.

10 That wee might liue with Christ. 1. Thess. 5. 10.

11 That we might learne to die courageouslie, for his and our brethrens cause. 1. Iohn 3. 16.

12 That by this meanes, Gods mercie and iustice might both be glorified, in this redemption & saluation of mankind. Ioh. 3. 14.

Quest. Is this death of Christ profitable to euery singuler man in the world?

Answ. It was effectually profitable only to the elect: for,

1 Hee gaue his life for his sheepe. Ioh. 10. 15.

2 Hee deliuered his people from their sinnes. Matth. 21.

3 For them hee sanctified himselfe. Ioh. 17.

He prayed only for them. Ioh. 17.

If he had died intentionally for all, and all had not been saued, he should haue missed of his purpose.

4 Else the sinne of man were of ability to disanull the intent of Christ.

Quest. How is Christs death thus meritorious?

Answ. 1 In that he was both God and man. Acts 20.

2 In that it was a voluntarie death. Philip. 2. 7.

Quest. Tell me now, what benefit comes vnto me by this death of Christ?

Answ. Great euerie way: for by it,

1 There is such a satisfaction made fully for your sinnes, that they shall neuer rise vp in iudgement against you. 1. Ioh. 1. 7.

2 God is pacified, and reconciled to man. Rom. 3. 24.

3 Satan is ouercome. Gen. 3. 15.

4 Death is swallowed vp in victorie, and the feare thereof is so taken away, that to the faithfull, it is now nothing but a passage to eternall life. Hos. 13. 14.

5 You

5 You are acquitted and iustified from your sinnes. Rom 4.25. & 5.19.

6 The Partition-wall betwixt Iewes and Gentiles is broken downe. Ephes.2.14.

7 All the faithfull, vnder both the Old and New Testament, are become subiect vnto one head, from which they were fallen, and are gathered into one bodie. Eph.1.10. Coloss.1.21.

8 The prophecies are accomplished, the Truth is become agreeable to the figure; of Sampson, killing more at his death then in his life; the brasen Serpent, which cured such as looked vp vnto it; and the sacrifices which were offered before for sinnes.

9 By the death of Christ, you ever die to sinne, and crucifie the flesh, with the affections & lusts. 1.Pet.2.24.Rom.6.6.Gal.5.24.

10 In a word, by it you haue remission of sinnes, sanctification of spirit, and everlasting life after death.

Quest. What must I heere meditate of?

Ans. You must meditate, 1 Of the fearefull wrath of God against sinners, which could not be appeased by any other meanes.

2 Of Gods great mercie, who to saue mankind, would haue his Sonne killed.

3 Of Christs great humilitie, who thus abased himselfe to exalt vs.

4 Of

4 Of the vglinesse of sinne, which could by none other meanes be purged.

5 Of the estate of the members of Christ, who in this world must bee conformable to his passion.

6 That wee hate all sinne and iniquitie, for which Christ suffered, and by which wee crucifie him againe. Augustines meditation is fit to be thought on. The life of Christ (saith he) is to me a rule of my life: his death is my redemption from death. That instructeth my life: this hath for mee destroyed death.

And againe: Looke vpon his wounds, when he hanged on the tree, his blood whē hee died, the price wherewith he redeemed vs. He hath his body so placed on the crosse, as if hee bowed it downe to kisse thee; his armes spred out readie to embrace thee: and his whole bodie giuen to redeem thee: Consider how great things these are, weigh them in the ballance of thine heart, that hee may be wholly fastened in thine heart, who for thee wholly was fastened to the crosse.

And againe, meditate thus with that holy Father in his soliloquies, and say, O Christ, the saluation of my soule, I heartily thanke thee for all thy benefits bestowed vpon me from my youth till this mine old age. I pray thee

thee by thy ſelfe, forſake me not. Thou didſt create mee when I was nothing, thou didſt redeeme mee, when I was worſe then nothing: I was dead, and whē I was dead thou cameſt downe vnto mee, and tookeſt vpon thee mortality for my ſake. Thou a King cameſt to a ſubiect to redeeme a ſubiect. Thou didſt die and ouercome death, that I might liue. I was exalted by thee, when thou waſt humbled for mee: ſuch was thy loue towards me, that thou gaueſt thy blood to be ſhed for me. O my Lord, thou didſt loue me more then thy ſelfe, becauſe thou wouldeſt die for me. By ſuch a meanes, by ſo deare a price thou haſt reſtored me from exile, redeemed me from thraldome, preſerued me from puniſhment, called me by thy name, ſigned me by thy blood, anointed me with that oile, wherwith thy ſelfe waſt anointed, that of thee ô Chriſt, I am named a Chriſtiā.

Thus thy mercie and grace hath euer preuented me.

Thus thou, my Deliuerer, haſt deliuered mee from many great and grieuous dangers. Did I wander? thou broughteſt me againe into the way. Was I ignorant? thou inſtructedſt mee. Did I ſinne? thou correctedſt me. Was I ſorrowfull? thou comfortedſt me. Did I deſpaire? thou ſtrengthenedſt

nedst mee. Did I fall? thou didst helpe mee vp. Did I goe? thou didst leade mee. Did I come? thou didst receiue me. Did I sleepe? thou didst watch ouer me. Did I crie? thou heardst the voice of my complaints. Grant good Lord that it may be euer pleasant vnto me, to thinke often of these thy benefits, to speake often of them, often to giue thee thankes for them, and to praise thee for euer and euer. **Amen.**

Quest. But because I cannot thus meditate of Christs passion, vnlesse I be able to apply it to my selfe, how shall I make this application?

Ans. 1. By the word. 2. by faith. 3. by the sacraments of Baptisme, and the Lords Supper. By the word, Christ is offered as by the hand of God; by faith, he is receiued as by the hand of man; & by the sacraments, he is sealed vp vnto vs, as the Kings letters patents are by his Broad seale. For as by the word of God his fauour is signed vnto vs, so the same fauour is by the sacraments as a Broad seale ratified vnto vs, and by the spirit as a Priuie seale confirmed vnto vs.

Quest. Am I now bounden to follow Christ in his crosse?

Answ. You are assuredly. For,

1 You are a member of his bodie, will

you

pou not be like to pour head?

2 You are a branch of him that true vine, will you not follow the roote?

3 You desire to haue heauen, do you not know that by many tribulations you must goe thither?

4 You are one of Christs grapes; Christ was pressed in Gods wine-presse: and would you giue out your sweete liquour, without the like pressing which hee endured? Augustine said well: When thou beginnest to liue godly in Christ, thou art put into the wine-presse, prepare thy selfe that thy wine may be pressed out.

5 It is an argument that God loues you not, if you endure no afflictions: you are a bastard, and no sonne: Hebr. 12. 14. An Heathen man could say thus much: No man is more miserable then hee who endureth no miserie: it is a signe that he is contemned of God as an idle and cowardly person. And if, saith *Augustine*, you will go to Canaan, you must goe as it were by fire and water thorow the wildernesse of this world. No creature is more vnhappie, then hee that is happie in sinning. *Nihil infelicius felicitate peccantium.*

6 You must follow him also in his death; and know that as hee died, so you must also bee willing to die: especiallie, since nothing

thing can free you from it. If Wisedome could, Salomon had not died: if strength, Sampson had not died: if Riches, Dives had not died: if beautie, Absalom had not died. Whereseuer we goe, if we carrie with vs not the vgly picture of death, as some Romanists doe, but the true picture of Christs death in our hearts, wee shall neuer bee too fearfull of death.

Queſt. I trust I shall thus meditate of Christs death and passion: but is it not my dutie at all times, especially in sickneſſe, to thinke often of his resurrection?

Answ. The Apostle Paul did account all things but losse and dung, for this excellent knowledge of Christs death, and the vertue of his resurrection. Philip. 3. 10.

Queſt. What is the vertue of his resurrection?

Ans. It is nothing else but the power of his Godhead, or the power of his spirit, whereby he raised himselfe mightily from the dead, and that on our behalfe.

For know this to your comfort, that he did rise againe from the dead, not as a private, but as a publike person, so that all the elect haue and are by his resurrection raised out of the graue of sinne, by regeneration in this life, and shall one day by it be raised out

of

of the graue of death, to eternall glorie in the life to come.

Quæst. What vse may I make of this?

Answ. By it:

1 You may bee comforted against the feare of all your spirituall enemies, and say thus to your sicke soule; Christ is risen againe from the dead, and so hath subdued all mine enemies vnder me, and will daily more and more subdue them in mee. I may haue afflictions in this world: but Christ bids me to be of good comfort, for hee hath ouercome the world, Ioh. 16.33. and, This is the victorie that ouercommeth the world, euen my faith, 1.Ioh.5.4. I will say with Dauid: Why art thou disquieted O my soule, and why art thou troubled within me? The Lord is on my side, I will not feare, what either man, or miserie, or sin, or death, or hell, or the diuell can doe against me. I haue God to bee my Father, and Christ to be my elder brother; I will not feare in the euill day. I am not alone, Christ is my companion. This shall be my studie, to beleeue things inuisible, to hope for that which is deferred, and to loue God to the end, though he writeth bitter things against me, and maketh me to possesse the sinnes of my youth. Though he kill me, I will trust in him. I am

in

in Christ Jesus, and therefore freed by his bonds, healed by his stripes, crucified by his death, raised by his resurrection, iustified by his obedience, sanctified by his spirit, & glorified by his glorious ascension into heauen. Now my flesh, by the benefit of Christ, who rose againe in my flesh, is not *spe*, but *re*, not in hope, but in deed saued. For in him mine head, it is already both risen and ascended vp into heauen. My flesh, being safe in this her head, shal be also saued in her members. Let them securely triumph, their head will neuer forsake them.

2 You must learne to rise from sinne, to newnesse of life; to seeke those things that are aboue, and not those things which are beneath: to set your affections on heauen, & heauenly things. If you be partaker of the first resurrection, the second death shal take no hold of you, Reuel. 20.6. If you doe not this, Christs death shall do you no good: For as he died and rose againe: so must you rise from sinne to righteousnes, and from death to life. Therefore awake thou that sleepest, and stand vp from the dead, and Christ shal giue thee life. Ephes 5.14.

Quest. If I can thus meditate of Christs death and resurrection, I doubt not but death will be better welcome: for if I weare

his

his crowne of thornes, I shall one day weare his crowne of glorie: If I can pledge him in his cuppe of gall, I shall drinke of his sweete wine: if I die with him in this world, I shall liue with him in that which is to come. But you told me that I must meditate of the deceitfulnes of this world: must I doe so, that I may leaue it more willingly?

Answ. You must needs doe it; the world is like Laban, it will giue you Leah for Rachel: it will change your wages: it will send you with Iaakob emptie away. It is a Syren; it will sing to you, to sinke you. It is as Iael, Hebers wife, it will offer you milke and couer you with a mantle, and in the end strike a naile into the temples of your head. It will salute you as Ioab did Amasa, and kill you as Amasa was by Ioab killed. With Iudas it will kisse you, and with Iudas also it will betray you. For this cause,

Salomon cried, Vanitie of vanities: all is but vanitie.

Iohn said, Loue not this world, nor the things of this world; hee that loueth this world, the loue of the Father is not in him. 1. Ioh. 2. 16.

To this purpose, the Fathers haue many notable meditations. Augustine said;

This world is more dangerous fawning

then fighting; and more to bee auoided when she inticeth to loue, then when she compelleth to contempt.

Againe: O yee louers of this world, for what do you labour? haue you heere any greater hope, then to become friends of this world? what is there which is not fraile and full of perill? and by how many perils doe you come to a greater perill? This life is miserable; death vncertaine, it comes vnawares: and after all the punishment of our negligence is eternall punishment.

Againe: The world passeth away and the lusts thereof. What wilt thou doe? whether wilt thou loue temporall things, and passe away with time, or loue Christ, and liue for euer?

Againe: Behold, the world is troublesome, and we like it: what would we doe if it were calme? how would we cleaue vnto beautie, if we so affect deformitie? how fast would wee gather the flowers, who fill our hands with the thornes?

Againe: This ruinous world is beloued of vs: what would wee doe if the building were faire?

Againe: The Lords of this world haue true asperitie, false iucunditie, certaine miserie, and hopelesse felicitie.

Gregorie

Gregorie ſaid; Behold, this world which wee loue ſo much, paſſeth away. Theſe Saints, at whoſe monuments wee ſtand, did contemne the then floriſhing world: they had long life, continuall health, rich eſtate, many children, long peace: and yet when that world floriſhed in it ſelfe, it withered in their harts. Behold, now it withereth in it ſelfe, and floriſheth in our hearts. Euerie where death, ſorrow, deſolation is at hand. We are beaten on all ſides, filled on all ſides are we with bitterneſſe, and yet being blinded with carnall concupiſcence, wee loue the bitterneſſe of this world: ſhe flieth, wee purſue her: ſhe falleth, we leane vpon her: and becauſe wee cannot keepe her from falling, wee fall with her, whom wee hold falling.

Bernard ſaid; Hee that begins to thinke Chriſt ſweet, will eſteeme quickly the word is bitter.

Againe: This world is full of thorns: they are in the earth: they ſticke in thy fleſh. To be amongſt them, & not to be hurt by them, proceeds from Gods power, not our owne.

Again: The world crieth, I will faile thee, the fleſh crieth, I will infect thee: the diuell crieth, I will deceiue thee: but Chriſt crieth, I will refreſh thee.

Againe: The danger of this world is seene in the paucitie of such as passe well thorow it, and the multitude that perish in it. In the Massilian sea, of foure shippes scant one is drowned: in the sea of this world, of foure soules scant one is saued.

Chrysostome saith, The world is a sea, the Church a ship, the saile repentance, the rudder the Crosse, the pilot Christ, and the holy Ghost the windes.

I would wish you therefore to bid this vaine world Adieu, and to say with the blessed Apostle Saint Paul: God forbid that I shuld reioice in any thing saue in the crosse of Christ, whereby the world is crucified to me, and I vnto the world.

Quest. I shall doe this the better, if you tell me what God hath prepared for me in heauen: and of this I desire to be instructed from you.

Answ. **The Apostle** Paul, **thinking vpon this, saith:** The eye hath not seene, the eare hath not heard, neither hath it entred into the heart of mā to conceiue the good things which God hath prepared for them which loue him.

The eye, saith Augustine, **hath not seene it, because it is not** colour; **the eare hath not heard it, because it is not** a sound; the hear-

heart cannot comprehend it, because it must comprehend the heart: and this wee shall more fully perceiue, by how much wee doe more faithfully beleeue, firmely expect, and ardently desire.

God (saith the said Father) hath prepared that for them that loue him, which cannot be apprehended by faith, attained to by hope, or obtained by charity: it transcendeth our desires and wishes: it may bee obtained, it cannot be valued.

Quest. Yet that I may get but a glimpse of that glorie, begin with mine estate after I am dead; what shall I enioy in the kingdom of heauen?

Answ. You shall be carried to the bosome of Abraham: the celestiall paradise: the house of your Father: the new, holy, and durable Ierusalem: you shall then enter into your Masters ioy: you shall haue an inheritance immortall, undefiled, which withereth not, reserued in the heauens: you shall rest from your labours, haue peace from your enemies, and behold the glorie of God in Christ Iesus: in which place shall be such, and so many ioyes, as all the Arithmeticians in the world are not able to number them: all the Geometricians are not able to weigh them: all the Grammarians, Rhetoricians,

and Logicians are not able to expresse them in fit termes. There shall be ioy aboue vs for the vision of God, about vs for the vision of the Angels, beneath vs for the vision of the Heauens, and within vs for the vision of Happinesse. There Salomons wisedom shall be reputed but follie: Absoloms beautie but deformitie: Azaels swiftnes but slowenesse: Sampsons strength but weaknesse: Methusalaes long age but infancie: and the kingdom of Augustus Cæsar but beggerie.

Quest. By what meanes shall I obtaine this happinesse?

Ans. By Gods mercie that giueth it: by Christs merit that bought it: by the Gospel that offereth it: by faith that receiueth it: and by the spirit þ sealeth it vnto your soule.

Quest. What is the obiect of it?

Ans. The vision, knowledge and comprehension of God in Christ. We shal indeed behold the Angels, and enioy their cõpanie: see the Saints, & haue their societie. But as the ioy of a Courtier is in þ presence of his Prince: so the ioy of a Christian shall be in the presence of his Christ. Blessed are the pure in heart: for they shal see God: *Mat.* 5. 8. Blessed are they that dwell in thine house, for they shall euer praise thee: *Psal* 8, 4. We shal see him as he is: 1. *Joh.* 3. 3.

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The Angels doe this in the kingdome of heauen: and we shall do it in the same kingdome. Here we liue by faith, there wee shall liue by sight.

Quest. Is this felicitie prepared for all?

Answ. **For all that beleeue it is prepared.** The Elect haue obtained it, the rest are hardened, *Rom.* 11.7. In euery Nation, hee that feareth God, and worketh righteousnesse, is accepted of him: *Acts* 10. There is neither Iew nor Gentile, Grecian or Barbarian, male or female, bond or free; but wee are all one in Christ Iesus. *Gal.* 3.27.

Qu. Shall my body only, or my soule only, or both body & soule enioy this felicitie?

Answ. **Both bodie and soule: your soule shall be sanctified throughout, and your body made like vnto the glorious bodie of Christ Iesus.** Phil. 3.20.

Quest. Shall this very bodie of mine rise againe to life after death?

Answ. **It shall assuredly so:**

1 The Lord keepeth all the bones of his Saints, that not one of them shal be broken: Psal. 34.21. and there shall not an haire of our head perish. Luk. 21.18.

2 Euery one shall receiue, in his bodie, that which he hath done, be it good or euil. 2. Cor. 5.10.

3 God hath consecrated this bodie of yours, to be a Temple for the holie Ghost to dwell in. 1. Cor. 3. 16.

4 This corruptible shall put on incorruption, saith the Apostle, 1. Cor. 15. This saith he, pointing as with the finger at the same substance; and could not speake more expressly, unlesse hee should have taken his owne skinne, with his owne hands, as Tertullian well observed.

5 Christ rose againe in his owne bodie: and you shall rise as he did.

6 In this bodie, you have suffered for Christ, lived for Christ, and in it you shall reigne with Christ.

7 You shall be happie: but how happie, if one part should perish? saith Tertullian, in his booke of the Resurrection of the flesh.

8 I am sure, saith Iob, that my Redeemer liveth, & though after my skin wormes destroy this bodie, yet shall I see God in my flesh, whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reines are now consumed within me. Iob 19. 25.

Quest. O that you would teach me this by some such comparisons, as might confirme my faith concerning this doctrine: for there are

are many Sadduces in the world at this day who denie the resurrection of the bodie.

Answ. Indeed I remember, that Gregorie in his Morals hath a like saying of some in his time. There are, saith he, a number of people, who (considering, that the soule is dissolued from the bodie, that the bodie is turned into rottennesse, that rottennesse returneth to dust, and that this dust is resolued into the first elements) cannot see how that by reason there should be any resurrection; and, beholding drie & dead bones, mistrust that they shall not againe be clothed with their flesh, and so reuiue. Such men, though they cannot by faith beleeue as they ought the bodies resurrection, yet let them be perswaded by this naturall reason; What, I pray, then doth the whole world, but imitate our resurrection daily in her elements? For we see daily, that trees in winter want both leaues and fruit: and behold, suddenly in the spring time, out of a drie tree, as it were by a new resurrection, leaues bud out, fruits ripen, and the whole tree is apparelled with her reuiued beautie. Let them behold the dead kernell set into the earth, how a tree sprouteth out of it: and let them deuise if they can, where that great tree was in so small a seede. Where was the bodie? where

the

the barke? where the branches? where the greene leaues? where that plentie of fruit? Do they not perceiue that all these were in the kernell, or seede, before it was cast into the ground? Why then should they wonder, how a little dust, resolued into elements, should, when God will, become a liuing bodie againe? seeing that so small a seed, comming first out of a tree, should by the power of God, become an huge tree againe. For, as the tree is in the kernell, so are our bodies in the glorified bodie of Christ.

In the man Christ, saith *Cassiodorus*, is the flesh of euery one of vs; yea, our very blood, and a portion of vs. Therfore I beleeue, that where my portion reigneth, there shall I reigne: where mine owne blood ruleth, there do I perceiue that I shall rule: where my flesh is glorified, there know I that I shal bee glorious. And why then shal it seeme strange vnto you, that God is able to raise your body againe at the last day? A Taylor can rip a garment, and set it together again, though it be in a thousand pieces: a Clockmaker can take asunder euery wheele of a watch, and ioyne it together againe: and shal not God be able to doe the like for your bodies? Why, my deare brother, did God create you

you of nothing, and can hee not restore you from something? doth not he hold all the elements in his hand? is not he more skilful, then that Alchymist, who can extract the quintessence of any substance? is not hee the Lord God of all flesh? is there any thing hard to him? Ierem. 32. Can the Phœnix rise out of her owne ashes, and shall not you arise out of your owne dust? Can the trees reuiue againe in the spring, and cannot you reuiue againe at the last day? You see that many birds and flies are dead all winter, and reuiue in summer: you know that the corne which at the sæd time is cast into the ground, groweth vp in haruest. Shall God (saith Augustine) quicken the rotten & dead graines of seed, whereby thou liuest in this world, and shall hee not much more raise thee vp, that thou maiest liue for euer? Know then, that as euery night hath his day, euery Sunsetting his Sun-rising, euery sleeping his awaking, euery labour his rest, and euerie winter his spring time: so, euerie death shal haue his life. Say then, euen when you are to die, *Post tenebras spero lucem:* After darknesse I hope for light, Iob 17.12. For, if the Spirit of him that raised vp Iesus Christ from the dead dwel in you, he that raised vp Christ from the dead, shall also quickē your

mortall

mortall bodie, by his Spirit that dwelleth in you. Reade, and reade often the 1. Cor. 15. chapter, and those two golden Chapters of the last resurrection, and eternall life, in Bucanus his Institutions, and you shall bee much comforted and confirmed in this point.

Queſt. I beleeue that I shall see the goodnesse of the Lord in the land of the liuing: but when I see him, what shall be the qualities wherewith my bodie shall be adorned?

Anſ. It shall be, 1 Immortall: for, this mortall shall put on immortalitie. 1. Cor. 15.

2 Incorruptible: for, this corruptible shal put on incorruption. 1. Cor. 15.

3 Spirituall: it is sowen a naturall body, it shall rise a spirituall bodie. 1. Cor. 15.

4 Strong: it is sowen in weaknes, it shal rise in strength. 1. Cor. 15.

5 Perfect: for, as Adam was in his first creation, and Christ after his resurrection, so shall you be at the resurrection of the iust.

6 Beautiful: it shal shine like the starres, be bright as the Sunne, and cleare as Crystall. Dan. 12. Matth. 22. The glorie of the heauenly bodies is one, and the glorie of the earthly bodies is another. 1. Cor. 15.

Queſt. Why saith the Apostle, that our bodies shall be spirituall bodies?

Answ. Not that the essence shall be chan-

ged,

ged, but the qualities of that essence: they are called spiritual;

1 Because they shall giue themselues wholly to be gouerned by the Spirit.

2 They shall be vpheld by the power of the Spirit: so that they shall need no meate or drinke: but, by the Spirit of Christ, shall be nourished to eternall life.

Quest. And why say you they shall bee perfect?

Answ. Because as there is no pollution in heauen, so shall there be no imperfection. The young infant shal not rise in his infancie, Note this.
nor the aged person in his decrepite age, nor the blind person without his sight, nor hee that is borne lame or imperfect, with that imperfection: but seeing our resurrection is a new creation, we shal then be as in our first creation: Aug. lib. 11. de ciuit. Dei, cap. 13. And in his Enchiridion to Laurentius, hee saith: The bodies of the Saints shall rise without any maime, without any deformitie, without any corruption, without difficultie, in which there shall be as great facilitie, as there is felicitie.

Quest. As my bodie shall be thus renued, so shall not my soule be renued?

Answ. It shall: Then shall the glorious Image of God shine in it: for:

1 Your

1 Your vnderstanding shall be full of the knowledge of God, which he shall immediately reueale vnto you.

2 Your will shall perfectly obey God.

3 All your affections shall be so purified and well ordered, that there shall be a sweete harmony betwixt all ꝑ faculties of your soule.

Queſt. That I may the better thinke of this glorious eternitie, and eternall glorie, tell mee what the ancient Fathers haue thought of it.

Anſw. They indeed (ſequeſtring themſelues from the miſt and mudde of this preſent woꝛld) ſaw, moꝛe cleaꝛely than we, the happineſſe of Paꝛadiſe, and theꝛefoꝛe they haue many diuine meditations of this matter. I will repeate ſome: and reade you to this purpoſe the two laſt Chapters of the Reuelation.

Queſt. Can you ſhew mee this by any compariſon?

Anſw. Lactantius will do it foꝛ me. As a candle (ſaith he) while it is in the lanteꝛne, it giueth a good light, and enlighteneth the lanteꝛne it ſelfe: and if it bee taken out, although the lanteꝛne bee left daꝛke, yet the candle ſhines moꝛe cleaꝛe'ie, then it did befoꝛe: ſo while the ſoule is in the bodie, it is the light, and gouernour theꝛeof; and when it

forsakes the bodie, although the bodie bee left dead, and insensible, yet then the soule enioyes her proper vigour and brightnesse. Lib. 7. cap. 12. Diuin. Instit.

Augustine saith: Such is the beauty of eternall righteousnesse, such is the ioy of that eternall light, that if we might stay there but for one day, euen for that time alone, wee should contemne the innumerable yeares of full delights, and circumfluence of all happinesse.

Againe: Wee can more easily tell what there is not in that eternall life, then what there is. There, there is no death, sorrow, lassitude, or infirmitie: There, there is no hunger, no thirst, no heate, no corruption, no want, no mourning, no griefe.

Againe: Haste, haste to that placce, where you shall liue for euer: for, if you so loue this miserable and mutable life, where you liue with such labour; and for all your running, riding, sweating, and sighing, you can hardly proulde necessaries for your selues: how much more ought you to loue eternall life? where you shall not labour, but enioy all securitie, all felicitie, happie libertie, and happie blessednesse: where we shall be like Angels, the righteous shine like starrs: where God shall be all in all vnto them, who shall

be

be ſeene without end, loued without wearineſſe, praiſed without irkeſomeneſſe.

Againe: This inheritance, I meane this of Chriſt, by which we become fellow heires with him, is not leſſened by the multitude of poſſeſſors, nor ſtraitned by the number of heires; but it is as great to many as to few; to euery one, as to all.

Againe: Do we loue riches? let vs there keepe them, where they cannot be loſt. Do we loue honor? let vs there haue it, where honor is giuen to none but the worthie. Do we deſire dignitie? let vs there affect to get it, where being once gotten, wee may not feare to loſe it. Do we loue life? let vs there ſeeke it, where it is not ended by death.

Againe: Such ſhal be there the delight of beautie, that thou ſhalt euer haue it, and neuer be glutted with it; yea, rather thou ſhalt euer be ſatisfied, and neuer glutted. For, if I ſay, thou ſhalt not be ſatisfied, there ſhall be hunger: if ſatisfied, thou maieſt feare ſatietie there, where there is neither fulneſſe nor famine. I know not what to ſay: but God hath what to giue.

Againe: Behold the kingdome of heauen is ſet to ſale: if thou wilt, thou mayeſt buy it. Thinke not much of the greatnes of the price: it is worth al that thou haſt. Look

not

not what thou haſt, but what an one thou art. It is worth as much as thou art worth: giue thy ſelfe, and thou ſhalt haue it. Thou wilt ſay, I am euill, and perhaps he will not take mee: by giuing thy ſelfe to him, thou ſhalt become good.

Againe: The poore widow bought as much for two mites, as either *Peter* did by forſaking his nets, or *Zacheus* by giuing halfe his goods to the poore.

Againe: In the citie of God, the *King* is *veritie*; the *Law*, *charitie*; the *dignitie*, *equitie*; the *peace*, *felicitie*; the *life*, *eternitie*: but it is contrarie in the diuels citie: there the *king*, is *falſitie*; the *law*, *cupiditie*; the *dignitie*, *iniquitie*; the *happineſſe*, *contention*; the *life*, *temporalitie*.

Againe: Compare we this life temporall, with that which is eternall, and it is but a death, rather then a life. For, this continuall decaying of our corrupt nature, what is it elſe but a prolixity of death? But what tongue can expreſſe, what minde can comprehend the ioyes of heauen? to be amongſt *ỹ quire* of Angels, to bee with the *bleſſed* ſpirits, to behold the *preſence* of God, to ſee that moſt *cleere* light, to be *affected* with no griefe, to *reioyce* in the gift of perpetual incorruption.

Againe: There ſhall we enioy whatſoeuer ſhall be louely: nay, can we deſire that

which wee ſhall not enioy? There wee ſhall *reſt*, there we ſhall *ſee*, there wee ſhall *know*, there we ſhall *loue*, there we ſhall *praiſe*; we ſhall praiſe that *Being*, which ſhall be in the end, and without end. For what elſe is our end, but to come to that kingdome which is without end?

Againe: There this ſhall be the ſole *vertue*, to ſee that thou loueſt; and the ſoueraigne *felicitie*, to loue that thou ſeeſt. There ſhall bleſſed life be drunke, out of her owne fountaine, where the *viſion* of *veritie* ſhall be moſt cleerely opened.

Gregorie ſaid: Let vs runne and follow Chriſt: heere are no true ioyes; but there they are repoſed, where there is true life.

Againe: Becauſe in the elect, in this life, there is a diuerſitie of workes, there ſhall be without doubt, in the life to come, a diſtinction of dignities: that wherein heere one excelleth another, there he may ſurpaſſe his fellow in reward: yet though all haue not the like dignitie, yet all ſhall haue one and the ſame bleſſed life.

Bernard ſaid: There are twelue ſtarres in the Crowne of Chriſtians in heauen: The *firſt* is *memorie*, without forgetfulneſſe: the *ſecond*, *reaſon*, without error: the *third*, *will*, without perturbation: the *fourth*, *impaſſibi-*

litie,

litie, in which the bodie shall rise: the *fift*, *brightnes*, by which it shall be like Christs glorious bodie: the *sixt*, *agilitie*, to moove according to the mobilitie of our mindes: the *seuenth*, *transparencie*, that albeit it bee solid and thick, yet shal it be impenetrable: the *eight*, to *loue* our neighbour as our selfe, in troeth: the *ninth*, to *see clearely*, that our neighbour loues vs as himselfe: the *tenth*, to *loue God* perfectly, but more thē our selues: the *eleuenth*, to *loue* our selues, but for God: the *twelfth*, to *see God louing vs*, more then he loued himselfe.

Againe: O that blessed Region of Paradise! O that blessed Region of delights, for which I sigh, in this valley of teares! where *wisedome* shal shine without ignorance: *memorie* without forgetfulnes, *vnderstanding* without error: & *reason* without obscuritie. Blessed are they that dwell there: they shall for euer & euer praise God. The kingdome of God is *granted*, *promised*, *shewed*, *receiued*: *Granted* in *predestinatiō*, *promised* in *vocatiō*, *shewed in iustification*, *receiued* in *glorificatiō*.

Prosper said: The life to come is that, whereby wee beleeue that it is blessedly sempiternall, and sempiternallie blessed: where there is certaine *securitie*; secure *trāquilitie*; safe *incunditie*; happie *eternitie*;

eternall *felicitie*; where there is perfect *loue*, no *feare*; an *euerlasting* day, *swift* motion; and in all, one spirit.

To conclude, thinke you of the goodliest sights that euer could be seene; the most melodious musick, that euer could be heard; the most delicate diet, that euer could be tasted; the greatest honor, that can bee enioyed; the best companie, that may be possessed; and all the comforts that you can haue in this life: and in comparison of the ioyes of the kingdome of heauen, they are but a point, and lesse then a point: they are petit ioyes, peacocke ioyes, the ioyes of pilgrims and poore pilgrimes.

Quest. I shall like the better of this life eternall, if you giue me such a taste here of eternall death, that I doe not feele it in the life to come: Can this eternall death be described?

Answ. It cannot any more, then eternall life: for as the heart cannot cõprehend that one: so the tongue cannot expresse this other.

Quest. But what saith the scripture of it?

Ans. Very terrible & fearfull things: as,

Deut. 32.22. Fire is kindled in my wrath, and shall burne down to the bottom of hel.

Psal. 10.6. Vpon the wicked he shal raine snares, fire, and brimstone, and stormie tempests:

pests: this is the portion of their cup.

*Mat.*25.41. Depart from me ye curſed, into euerlaſting fire, prepared for the diuell and his angels. Theſe ſhall goe into euerlaſting paine.

*Reuelat.*20,10. The diuell was caſt into a lake of fire and brimſtone, where the Beaſt and the falſe prophet ſhall be tormented, euen day and night for euermore.

*Chap.*21.8. The fearful and vnbeleeuing, and abominable, and murtherers, & whoremongers, and ſorcerers, and idolaters, and all liers, ſhall haue their part in the lake, which burneth with fire and brimſtone, which is the ſecond death.

2.*Theſſal.*1.7,8,9. The Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels, in flaming fire, rendring vengeance vnto them that do not know God, and which obey not the Goſpell of our Lord Ieſus Chriſt: which ſhall bee puniſhed with euerlaſting perdition, from the preſence of the Lord, and frō the glorie of his power.

2.*Pet.*2. 4. God ſpared not the Angels that had ſinned, but caſt them downe into hell, and deliuered them into chaines of darkneſſe to be kept vnto damnation.

*Matth.*22.13. Binde him hand & foote, take him away, caſt him into vtter darkneſs,

there shal be weeping & gnashing of teeth.

Esay 30.33. *Tophet* is prepared of old, it is euen prepared for the king: he hath made it deepe and large: the burning thereof is fire & much wood: the breath of the Lord, like a riuer of brimstone, doth kindle it.

*Chap.*33.14. The sinners in Zion are afraide, feare is come vpon the hypocrites. Who shall dwell with the deuouring fire? Who shall dwell with the consuming burnings?

Quest. And what say the Fathers of it?

Ans. *Chrysostome* wisheth that men in tauernes and all places would dispute of hell: for the remembrance of hell will not suffer a man to fall into hell.

Augustine saith: From hell there is no redemption: for hee, that is damned and drowned there, shall neuer come out. From hell there is no redemption: because there neither can the father helpe the sonne, nor the sonne his father.

There can bee found no friend, or kinsman which can giue a ransome of gold or siluer, which now like couetous persons they heape vp, suffering the poore to pine by pouertie, and perish for hunger and cold. But these miserable men shall be constrained to crie, What hath our gold profi-

ted

ted vs? &c. *Wisd.* 5. From hell there is no redemption: there is weeping and wailing, and none to pitie them: there is dolor, and horror, and crying out, and none to heare them.

Gregorie saith: After a most fearfull sort, the wicked haue a death without death, an end without end, ceasing without ceasing; Because, that death, euer liueth: that end, euer beginneth: and that ceasing, knoweth not how to cease.

Again: In hell there is *vntollerable* cold, *vnquenchable* fire, the *worme* that neuer dieth: an *intollerable* sauour, *palpable* darkenesse, and *scourgings* by whippers: the most fearefull *vision* of Diuels, the *confusion* of sinners, and *desperation* of any good. There shall bee a *double* hell: the one of intollerable *heate*, the other of surpassing *cold*.

Chrysostome saith: Let a man imagine ten thousand hels, all is nothing to this, Of being separated from Christ: to heare this voice: *Depart from me yee workers of iniquitie*: to be accused, that thou hast not *fed the hungrie, clothed the naked, &c.*

Bernard saith: Wee haue deserued hell, where there is no *meate*, no *comfort*, none *end*: where the rich glutton begged but a

cup of cold water, and could not obtaine it.

Queſt. Are all, thinke you, tormented there alike?

Anſw. The leaſt torment ſhall be endleſſe, comfortleſſe and remedileſſe: yea *Gregorie* ſaith, that as the ſame Sunne ſhineth vpon all, but yet heateth not all alike: ſo the ſame fire of hell burneth all the wicked, yet it doth not burne all alike. As heauen hath many manſions of *glorie*: ſo hell hath many places of *horror*. According vnto the manner of the ſinne, is the manner of the puniſhment.

The which, if it be true, ought to keepe vs from abominable ſinnes, that at the leaſt there might bee a mitigation of torments. For, mightie ſinners ſhall be mightily puniſhed: and, hee that knowes his Maſters will and doth it not, hee ſhall bee beaten with many ſtripes.

These are the leſſons, my good Auditor, which I haue ſhortly giuen you as a direction to die: and the Lord ſanctifie them vnto your ſoule, that whether you liue you may liue to him, or whether you die you may die to him: ſo that whether you liue or die you may be his. Amen.

A CONSOLATORIE EPISTLE Against all Crosses.

Christian Reader, as before I haue armed thee against ẏ feare of death, so in the end of this booke I would faine arme thee against the feare of all dangers. I cannot doe it better, then by recalling to thy mind the temptations of Christ, set downe in that Epistle, which once I presented to an Honorable person in this kingdom. And the rather because I feare that a new dedication of that booke vnto him, will put out mine from that worthie mans workes: who hath done more good by his one hand in this Church then the most haue done by both theirs. For thy comfort therefore vnderstand with me, that as Ion the Baptist was in one desert, so our Sauiour Christ he was in another:

The Lord Russell.

Satans sophistries. Master Perkins, who had the vse only of his left hand. Matth. 3. Matth. 4. 1.

another: but as these two differed in their being in the world: so did they not accord in their being in the wildernesse. Iohn was with some men, Christ with none; Iohn was with wild men, Christ with wild beasts; Iohn was preaching, Christ praying; Iohn was baptising, Christ fighting; Iohn was feeding, Christ fasting; Iohn was encountring with Diuels incarnate; Christ did encounter with the Prince of those diuels. From Iohn preaching in the desert, learne we diligence in our callings: from Christ tempted in the desert, see we troubles in our calling: [a] Many are the troubles of the righteous, but the Lord deliuereth them out of all.

a Psa. 34. 19

If it please you but to reade the storie of the Gospell, amongst many other things you shall see set downe, that monomachie or single combate, which was hand to hand betwixt Christ and the Diuell. And as for Christ Iesus, you shall see him fasting, fighting, conquering. Fasting and an hungrie, to shew he was man: fighting and encountring, to shew he was Messiah: and conquering and triumphing, to shew he was God. And as for the diuell, you shal see him obiecting, answering, flying. Obiecting, that [b] Christ might despaire; [c] answering, that he might presume; and [d] flying, when he could not ouercome.

b Mat. 4. 3.
c Mat. 4. 6.
d Mat. 4. 11.

In

In Christs temptations, we see the estate of the [c] Church; in Satans assault, we see his malice to the [f] Church. Is Christ tempted? think it not strange if wee fall into temptations. For the griefe of the head, is the griefe of the [h] members: and the temptations of Christ, shew the temptations of [i] Christians. It is true of Christ, that [k] by many tribulations he dio enter into the kingdome of God: that [l] our High Priest was consecrated by afflictions, that so he must suffer and enter into his [m] glorie.

He is no sooner borne into the world, but he is [a] hunted by Herod; baptized at Jordan, [b] but Satan sets on him: a Preacher of repentance, but the [c] Scribes proscribe him; to [d] worke miracles, but the Pharisees slander him. He is no sooner to suffer, but [e] the Devil assaults him; apprehended, but [f] Jewes deliver him; delivered, but [g] Herod derides him; derided, but [h] Pilate condemnes him; condemned, but the souldiers [i] abuse him. Is set on the crosse? the [k] people will not pitie him; is he risen? the high Priests will [l] belie him. In a word, is he upon earth? he is tempted in his [m] person; is he in heaven? he is tempted in his members. Thus the life of Christ was a warfare upon earth, and the life of Christians must bee a warfare upon earth.

[c] 1.Pet.5.11
[f] 1.Pet.5.8.
[g] Ioh.15.20
[h] 1.Cor.12. 26.
[i] Ioh.16.33.
[k] Act.14.22
[l] Hebr.2.10
[m] Luk.24. 26.
[a] Mat.2.14.
[b] Matth.3. 16.4.1.
[c] Iohn 7.2.
[d] Luk.11.15
[e] Ioh.11.27
[f] Ioh 18.28.
[g] Luk.23.12
[h] Luk.23. 24.
[i] Mat.27. 27.
[k] Mat.27. 39.
[l] Mat.28.15
[m] Luk.24. 26.

earth. We liue heere in a sea of troubles: the sea is the world, the waues are calamities, the Church is the ship, the anker is hope, the sailes are loue, the Saints are passengers, the hauen is heauen, and Christ is our Pilot. When the sea can continue without waues, the ship without tossings, and passengers not be sick vpon the water, then shall the Church of God be without trials. We begin this voyage so soone as we are borne, and we must saile on till our dying day.

We doe reade in Gods word of many kinds of temptations: God, Satan, Man, the World, and the Flesh, are said to tempt. God tempteth man to trie his obedience, Satan tempteth man to make him disobedient: men do tempt men to trie what is in them: and man tempteth God, to trie what is in him. The world is a tempter, to keepe man from God: and the flesh is a tempter, to bring man to the Diuel. So God tempted [a] Abraham in the offering of his sonne: Satan [b] tempted Iob in the losse of his goods: a [c] Queen tempted Salomon, in tryng his wisdome: men [d] tempted God by distrust in the desert: the world tempted Demas, [e] when he forsooke the Apostles: and the flesh tempted Dauid, [f] when he fell by aduultery. Doth God tempt vs? take heed of hypocrisie, doth Satan tempt vs?

a Gen. 22.
b Iob 1, 12.
c 1. Kings 10. 1.
d Exo. 17. 4.
e 1. Tim. 4. 10.
f 2. Sam. 11. 4.

do: take heed of his subtiltie: doth mã tempt man: take heed of dissembling: doth man tempt God: take heed of inquiring: doth the world tempt man: take heed of apostasie: doth the flesh tempt man: take heed of carnalitie. But do we so: are we warie of these tempters? No, we are not, and therefore we fall. We fall on the right hand by temptations in prosperitie, and we fall on the left, by temptations in aduersitie. Of the one it may be said, it hath slaine thousands: of the other, that it hath slaine ten thousands. 1. Sam. 18.

When we come and see cities dispeopled, houses defaced, and walls pulled downe, wee say, the souldier hath been there: and when wee see pride in the rich, discontent in the poore, and sinne in all, we may iustly say, the Tempter hath been there.

Now of all other temptations, it pleaseth God to suffer his Church to bee tempted with afflictions. It is neuer free either from the sword of Ishmael; which is a [a] reuiling tongue: or the sword of Esau, a [b] persecuting hand. Neither was there euer Christian man found, who had not his part in the cup of affliction. We must drinke of the [c] same cup our master did: [d] the disciple is not aboue his master. a Gen. 21. 9. b Genes. 27. 41. c Mat. 20. 23. d Mat. 10. 24.

The reasons why God doth visite vs with

Reasons why God doth afflict his children.

with afflictions, are: 1 To humble vs. 2 To weane vs. 3 To winow vs. 4 To preuent vs. 5 To teach vs. 6 To enlighten vs. 7 To honor vs. 8 To cure vs. 9 To crowne vs. 10 To comfort vs. 11 To protect vs. 12 To adopt vs. And last of all, to teach and comfort others. To [a] humble vs, that we be not proud: [b] to weane vs, that wee loue not this world: [c] to winow vs, that we be not chaffe: [d] to preuent vs, that we doe not sinne: [e] to teach vs, that we be patient in aduersitie: to [f] enlighten vs, that we see our errors: to [g] honor vs, that our faith may be manifest: to cure vs, that we [h] surfet not of securitie: to [i] crowne vs, that wee may liue eternally: to [k] comfort vs, that he may send his spirit: to [l] protect vs, that he may guide vs by his Angels: to [m] adopt vs, that wee may be his sonnes: [n] and to teach others, that they seeing how sinne is punished in vs, they may take heed it be not found in them: that they [o] seeing our comforts in troubles, may not be discouraged in the like trials.

a Eccl.1.10.
b Psal.119. 67.
c Luk.22. 31.
d Psal.119. 71.
e Psal.39. 9.40.1.
f Gen.42. 21.
g Iam.5.11.
h Deut.32. 15.
i 2.Tim.4.7
k Ioh.6.13.
l Act.12.7.
m Hebr.12. 7.
n 1.Pet.2.5.
o 2.Cor.1.6.

Thus a Christiã mans diet is more sower then sweet: his physick is more aloes thẽ hony: his life is more a pilgrimage then a progresse: and his death is more despised then honoured. This if men would thinke of before, afflictions would be as welcome to the soule

soule of man, as [p] afflicted Ruth was to the field of Boaz. But because we looke not for them before they come, thinke not on Gods doing whē they are come, and do desire to be happie both heere, and hereafter: therefore we can away with the name of Naomi, but in no case would we be called [a] Mara. We [b] see the sea, not the whale: the [c] Egyptian, not the salvation: the [d] Lions mouth, not him that stoppeth the Lions mouth. If wee could see God in our troubles, as [e] Elisha did in his, then would we say: There are more with vs, then there are against vs. But because we do not, therefore at every assault of the Assyrians, we say, as the servant to [f] Elishah did: Alas master, what shall we do? and with the disciples: [g] Carest thou not master that we perish? Yet it is good for vs to suffer affliction. [h] Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to thē that love him. It is [i] cōmanded by God, [k] practised by Christ, [l] perfect to by the Saints, [m] assigned by Gods providence, and good for vs each way. We are Gods [n] trees, we shall grow better by pruning: Gods pomander, [m]el better by rubbing: Gods spice, be more profitable by bruising: [o] Gods conduits, we are the better by running. Let vs

[p] Ruth 2.8.
[a] Ruth 1. 20.
[b] Ionah 2. 15.
[c] Exod. 14. 11.
[d] Dan. 6. 16. 22.
[e] 2 Kings 6.16.
[f] 2 Kings 6. 15.
[g] Mark. 4. 38.
[h] Iam 1.12. Iob 5.17.
[i] Prou. 3.16.
[k] Mat. 4. 2.
[l] 2. Tim. 3. 12.
[m] Psal. 119. 71.
[n] Psal. 1. 4.

suffer

o 2.Cor.4. 17. suffer afflictions, they are o momentanie in
p Phil.1.29 respect of time: p saue, if we respect Gods
loue, & a meanes to bring vs to the kingdom
of God. If they did consume vs, we might with
q Acts 24. 31. them an end: but they do q purge vs, let vs be
1.Pet.1.5. content. They are Gods fanne, we are Gods
wheat: they are Gods boulter, we are Gods
b Exod.3. meale: they are Gods b flame, we are Gods
c Gen.23.9. bush: they are Gods c coyns, we are Gods sa-
crifice: they are Gods furnace, we are Gods
gold. The wheate will not be good without
the fan, nor the meale without the boulter,
nor the bush without the flame, nor the sacri-
fice without the coyns, nor ꝑ gold without the
furnace. They are trials, not punishments,
if we be sons: punishments, not trials, if we
d Psa.37.37 be slaues. Let vs then beare them, they d will
e Psa.126.5 f Isa.38.10. haue an end: ioy e will follow: they f shew vs
g Hos 5.15. our weakenes: g they moue vs to pray: they
h Luk 24. 26. h shew we are in the path-way to heauē: and
i Eccles 1.2. i make vs contemne this present world. By
k 2.Sam. 24.17. them k we learne to repent vs of sinne past,
l Gen.35.9. l to take heed of sinne present, and to forestall
m Acts 2.3. sinne to come. By them we m receiue Gods
n Phil.3.10. spirit, n are like to Christ: are acquainted
o Dan.3.17 o with Gods power: haue p ioy in delive-
p Exod.15. 2. rance: know benefit of prosperitie: made mee
q 2.Pet.1. hardie to suffer: and q haue cause to practise
many excellent vertues. They cause vs (as our

(last)

faith) to seeke out Gods promise: the promise to seeke faith: faith to seeke prayer: and prayer to find God. [a] Seeke, and yee shall find: [b] call, and he will answere: [c] waite, and he will come. I am to write an Epistle, I must not be long. Iobs [d] messengers came not so fast on him: but Iobs afflictions may come as last vpon vs. Hath Dauid slaine [e] a Beare? he shal encounter with a Lion: hath he killed a Lion? [f] he must fight with Goliah: hath he subdued Goliah? he must make a roade vpon the Philistims: are ye Philistims cõquered? [g] Saul will assault him. Remember Dauids troubles, and foresee what may be our troubles. The more righteous we are, the more manifold are our troubles: and the better we are, the better we may endure them.

But as our troubles are many, so are our deliuerances many: God will deliuer vs out of all. He that deliuered [h] Noah from the floud, [i] Lot from Sodom, [k] Iacob from Esau, [l] Ioseph from Potiphar, [m] Moses from Pharaoh, [n] Israel from Egypt, [o] Dauid from Saul, [p] Eliah from Achab, [q] Elisha from the Syrians, [r] Naaman from his leprosie, [s] Hezechiah from the plague, [t] the three children from the fire, [u] Daniel from the Lions, [x] Ioseph from Herod, the Apostles [y] from the Iewes, [z] and Christ from the diuell: he, euen

a Mat. 7.7.
b Iob 22. 27.
c Hab. 2. 3.
d Iob 2.
e 1. Sam. 17. 37.
f 1. Sam. 18. 27.
g 1. Sam. 22.
h Genes. 7.
i Gen. 19.
k Gen. 33.
l Gen. 41. 14
m Exod. 9.
n Exod. 12.
o 1. Sam. 19.
p 1. King. 21
q 2. King. 5.
r 2. King. 5.
s Isai. 38.
t Dan. 2.
u Dan. 6.
x Matth. 6.
y Act. 5.
z Matth. 4.

he will either deliuer vs from trouble, or comfort vs in trouble, or mitigate troubles when they come vpon vs.

c Rom.4.21 He, [c] hee hath promised to do it, and hee that hath promised, is able to do it. And this he doth sometimes by no means, sometimes by small meanes, sometimes by ordinarie meanes, sometimes by extraordinarie, sometimes contrary to all means. By no [d] means he cured a creeple at Bethesda: by [e] small meanes he fed fiue thousand in the desert: by [f] ordinarie meanes, hee was brought from the pinacle: by meanes extraordinarie, hee was prouided for in hunger [g]: and contrarie to all meanes, were the [h] three children preserued in the furnace of fire.

d Iohn 5. 9.
e Ioh.6. 12.
f Mat.4.7.
g Mat 4 11.
h Dan.5.

Let man therefore [b] comfort himselfe in the Lord: [c] after two daies hee will reuiue vs, and the thied day hee will raise vs vp againe: [d] Heauinesse may endure for a night, but ioy will come in the morning. [e] Doubtlesse there is a reward for the righteous: verilie, [f] God retaineth not his wrath for euer. Could hee ouercome the world, and can hee not ouercome many troubles in the world? Yea, let one plague follow another, as one Quaile sings to another: yet as the [g] viper leaped on Pauls hand, and forthwith leaped off againe, so one trouble shall leape vpon the

b 1.Sam. 30. 9.
c Hos.6.2.
d Psal.30.5.
e Psal.58.11.
f Mica.7.8.
g Act.28.3.

the righteous, and anon leape off againe: [h] though hee fall, hee shall rise againe, the righteous shall not be forsaken for euer. [h] Psal. 37. 24.

If he hath deliuered vs from the guilt of our sinnes, he will deliuer vs from the punishment of our sinnes. Let vs therefore be patient in trouble, constant in hope, rooted in loue: let vs wait, and he will come, call and he will heare, beleeue and he will performe, repent vs of our euill cõmitted against him, and he will repent of his euils intended against vs. He is ouer vs by his prouidẽce, about vs by his Angels, in vs by his spirit, with vs by his word, vnder vs by his power, and vpõ vs by his Son. In him is our helpe, from him is our comfort, by him is our victorie, and for him is our trouble. [a] In thee haue I trusted, saith a King: [b] who euer was confounded that trusted in the Lord, said a friend: and as Elcanáh was to [c] Hannah, in stead of many sons, so God is to his in stead of many comforters. Of other cõforters, we may say as Iob did of his friends: [d] Silly comforters are you all. They will leaue vs, as mice do a ruinous house: but the Lord (like [e] Ruth to Naomi) will neuer leaue vs, nor forsake vs. Especially in the houre of death, [f] which is in remembrance bitter to great men: in that houre of death he will be with vs, and com-

[a] Psal. 25. [b] Iob 5. [c] 1. Sam. 1. 2. [d] Iob 16. 2. [e] Ruth 1. 16. [f] Eccl. 41. 1.

g Luk.16. 26. mand his g Angels to take charge of our
h Isa.57.2. soules, the h earth to be as a bed for our bo-
i Luke 23. dies: that so the one i may go into glorie, the
k Phil.3.20 other reserued in hope of like glorie; k and be made one day like vnto the glorious body of Christ Iesus. Thus Christian Readers, you haue seene the righteous in afflictions;
l Psal.137. as l Israel was in Babylon: and that the
m Zac.4.6. Lord like m Zorababel, is readie to deliuer them. Though in troubles Christ seemes as
n Mat.8.40 in the n ship to sleepe, yet in deliuerance he awakes as a man out of sleepe, and as a Gyant refreshed with wine. He will rebuke the waues and winds of troubles and persecu-
a Iud.17.2. tion, and they shal flie before him, as a Sisera
b 1.Sam.14 did before Debora, and the b Philistims before Ionathan and his seruant. And as Christ asking the womā of her accusers, she answered: c There was none: so in the end aske a
c Iohn 8. Christian of his troubles, and he will say; There are none. He is a buckler for our left hand, and a sword in our right: he is an helmet on our head, and harnesse for our bodie.
d Exod.14. We shal look vpon troubles, as d Israel did
e 1.Sam.17. 52. vpon the Egyptians, as the e Iewes did on Goliah, and as the Grecians did on Hector, to triumph ouer them: and as the Angell
f Mat.2.20. said to Ioseph; f They are dead that sought the childs life; so the Spirit shall say to the

afflicted,

afflicted, They are dead that did seeke your life. A day of deliverance, a peare of Jubile will come, and then [g] Ioseph shall be out of prison, [h] Iacob out of servitude, and [i] Iob shall lie no more in the dust of the earth. If our afflictions were plagues, as to the Egyptians: curses, as to Cham: destruction, as to Sodom: desolation, as to Israel: then had we cause to flie from them, as Moses did from that miraculous Serpent. But since they are but the trials of faith, corrections of a father, visitations from the Bishop of our soules; since they are as Phlebotomie to a Pleuritie, and a purgation to a Plethora, they are to be endured with all patience. [k] Let us comfort our selves with these words.

[g] Gen 41.
[h] Gen. 11.
[i] Iob 42.13.
[k] 1. Thess. 4.18.

Now to the end that all men may thinke of their end, and live well, I have inserted heere, in lone to him, certaine prophetical verses, found in the pocket of a most religious young Gentleman, one Master Henrie Morrice, sonne to Master Morrice Attorney of the court of Wards; who thinking ever of sudden death, died suddenly in Milford Lane, Septemb. 12. 1604. at the age of 23. yeeres.

Not full twice twelue yeares old, a Notary

Twice twelue yeares not fully told, a wearied breath
I haue exchanged for an happie death.
My course was short: the longer is my rest:
God takes them soonest, whom he loueth best.
For he that's borne to day, and dies to morrow,
Loseth some daies of rest, but manies of sorrow.
Why feare we death, that ends all wretchednesse,
Author of rest, and end of all distresses?
Other misfortunes often come to grieue vs:
Death striken but once, and that stroke doth relieue vs.

He that thus thought of death, in lifes vncertaintie,
Hath doubtlesse now a life, that brings eternitie.

Liue, for to learne, that die thou must,
And after come to iudgement iust.

The summe of this direction.

Mors tua, mors Christi, fraus mundi, gloria cœli,
Et dolor Inferni, sunt meditanda tibi.

Thinke oft on death (thine owne, & Christs)
this worlds deceitfulnesse,
The ioyes of heauen, the paines of hell,
in which is wretchednesse.

Suprema cogita: cor sit in æthere:
Felix qui didicit mundum contemnere.

A GODLY PRAYER TO BE VSED AT ALL times: especially of such as delight in this exercise, without wearinesse.

MOst high and mighty God, and in thy Son Christ Iesus our mercifull, louing, and gratious Father, thou hast commanded vs to come vnto thee, and vpon the knees of our harts we do come vnto thee, humbly entreating thee, before we begin, to remoue farre from vs, all such impediments, as vsually Satan casteth vpon this exercise; and so to quicken vs vp, by the spirit of supplication, that in feare, and reuerence of thy great name, in faith & confidence of thy gratious assistance, & in a feeling desire of the supply of our wants, we may put vp, and powre out our supplications vnto thee: that as the messengers of our soules, they may signifie our wants, as the petitioners of

mercie they may sue for our pardon, and as proclaimers of thy grace, they may declare our thankfulnes for all those merries, which we haue receiued, and all those iudgements which we haue escaped.

O Lord our God, we do heere in thy presence (and blessed are we that we may come to thy presence) acknowledge and confesse, that we are of our selues most wofull, wicked and cursed creatures. The corruption of our natures, the iniquities of our liues, do generally beare witnesse against vs. But more particularlie we confesse, that our hearts are ful of infidelity: by reason whereof, we do not (as we ought) either depend vpon thy prouidence for the things of this life, or beleeue thy promises for the life to come. Doest thou visit vs: we are impatient: doest thou denie vs our desires in this world: we are neuer contented with our estate. We are full of doubt for the life to come, and full of distrust for the things of this life. We are glued too much to this wicked world: and as though we said in our hearts, there is no God, our mindes are greatly estranged frō thee. And alas miserable wretches, ỹ we are, we delite in doing our owne wils: it is not meat and drink to vs to do thy will. In the pride of our hearts, we exalt our selues aboue thee, and our brethren

and

and boaſt our ſelues as though we had receiued nothing from thee. We put away from vs the euil day, and liue as though we ſhould neuer die. We walke on in the hardneſſe of our hearts, and by reaſon of the abundance of vainglorie, we rather ſeeke praiſe of men then thy glory. Our ſoules are ſo filled with loue to our ſelues, that we preferre our own pleaſure, peace, and libertie, before thy Maieſtie, or the loue of our brethren: yea hypocriſie is ſo rooted in our ſoules, that we content our ſelues with a profeſſion of pietie, and labour not in the power of godlineſſe.

Alas for our liues, they abound with actuall tranſgreſſions againſt euery one of thy ten Commandements; hauing broken the ſame ten thouſand times. We Lord haue liued in contempt of thy prouidence, committing idolatrie with thy creatures, taking thy glorious name in vaine, and prophaning of thy moſt holy Sabbaths. We, euen we, who ſhould haue been vpright, haue not regarded our betters, but enuied our brethren, defiled our ſoules with barbarous deſires, laboured to be rich by vnlawfull meanes, diſgraced our neighbours, and longed after that which was none of ours. We haue heard thy word, O Lord; but wee haue not beleeued it: we haue knowne thy will, but

haue

haue not practised it. We haue come to thine house without reuerence, approched to thy table without repentance, and practised many sinnes without remorse. Do we any good we please our selues too much: Do we any euill? we feare thee too little: we are wearie of praying, when we talke with thee: we are carelesse in hearing, when thou speakest to vs. If we reade thy sacred and holy word, it is not sweete vnto vs as the hony combe, but we delight more euen in vngodly bookes. Yea O Lord, the pampering of our bellies, the pride of our apparell, the negligence in our calling, the misspending of our time, our vaine conference at table, our wandring eies, our wāton lusts, our ambitious minds, our couetous desires, our vngodly speeches, our lasciuious eares, our censuring of our brethren, our sin in recreations, our vnwillingnesse to labour, our vnfaithfulnesse in life, our forgetfulnesse of death, & our abuse of thy mercies, especially in Christ, doe testifie against vs, that we haue sinned against heauen and against thee, and are no more worthie to bee called thy children. Are we ashamed at this, and reclaimed from it? O Lord, wee are not ashamed. But howsoeuer it hath pleased thee to vse many meanes, as partly by thy word, and partly by thy spirit:

and

and partly by thy mercies, and partly by thy iudgements, to the end we might be reclaimed from our crooked waies; yet wee haue contemned thy word, the ministerie of saluation, grieued thy spirit, the earnest of our inheritance, abused thy mercies, the pledges of thy loue, and forgotten thy iudgements, the messengers of thy wrath. Enter not into iudgement with vs thy seruants, O Lord, for then shall no fleshly liuing bee iustified in thy sight. Be mercifull vnto vs in forgiuing sinnes past, and be gracious vnto vs in preuenting sins to come. Correct vs O Lord, but with mercie, not in thy iudgement: for then shall wee be consumed, and brought to nought. Open our blind eyes, that we may come to a particular knowledge of our particular sinnes, especially such as wee are most giuen vnto. Soften our hard and stonie hearts, that wee may sigh and grone vnder the burthen of them: make vs, good God, displeased with our selues, because by sinne wee haue dishonoured thy Maiestie. Quicken vp our dead and dull hearts, that we may hunger after Christ and his righteousnesse, and after euery drop of his precious blood. In that Sonne of thine looke on vs thy seruants: and for his merits & righteousnes, vouchsafe good God, mercifully and

freely

freely to doe away all our offences. Wash them away in his blood; and by the pursuit of his Spirit, cleanse our hearts from the pollution and impuritie of them all: say vnto our soules thou art our saluation; let thy spirit in our hearts crie Abba Father. Teach vs, O Lord, thy way, and we shall walke in thy truth: O knit our hearts vnto thee, that wee may feare thy Name. And because, though corruption in our hearts, and sinne in our liues, our faith is feeble, and our confidence small; we doe humbly beseech thy, to strengthen our faith, by the daily meditation and particular application of thy mercifull promises, made vnto vs in thy Sonne Christ, that neither in the dangers of this world, nor the troubles of conscience, nor in the houre of death, wee may fall from thee. Gracious Father, expell out of our hearts all carnall confidence, the vnderminer of our faith; and teach vs in the spirit of true humilitie, to denie our selues, and to relie only vpon thee, and the merit of Christ in the matter of our saluation. And because it is not enough to come vnto thee by prayer, and to sue vnto thee for pardon, but all that are in Christ must be new creatures; therefore we call vpon thee, for the spirit of regeneration: mortifie therby the corruptions of our flesh;

and

and quicken vs thereby in the inner man. By the power of Christs death let vs die vnto sinne; and by the power of his resurrection, let vs rise to righteousnesse, and newnes of life: let the one as a corrasiue eate vp the dead flesh of vngodlinesse; and the other as a spurre, stirre vs vp to holinesse. Illuminate our mindes, that we may know thy will: giue vs spirituall vnderstanding to discerne good and euill. Sanctifie our memories, to treasure vp good things: purifie our consciences to haue peace in thee: reforme our willes to doe thy will, and let all our affections be ordered aright. Teach vs to feare thee continually whersoeuer wee are, to neglect all things in regard of Christ, to loue thee and our brethren for thy sake, to be zealous of thy glorie, to bee grieued at our owne, and others sinnes, and ioyfull when we can please thee. Let our bodies, the instruments of sinne, be euer hereafter cleansed by thy spirit, that they may bee temples for that spirit to dwell in: keepe our eyes from beholding vanitie, our eares from hearkening to vanitie, our mouthes from speaking blasphemie, our hands from committing of iniquitie, and our bodies from the action of aduulterie. Let our light so shine before men, that they seeing our good workes may glorifie

rifie thee our heauenly Father. Make vs to remember, that as wee are sonnes, wee must depend vpon thee; as wee are seruants, wee must obey thee; & as wee are Christians, we ought to walke worthie of our vocation and calling. And because we haue all some particular calling, either of rule or seruice, or trust, or fauour, make vs from the highest to the lowest, faithfull in our callings, and to remember that a day will come in which wee must giue an account vnto thee of all our actions done in this flesh, whether they be good or euill. Take away from vs all opportunitie of sinning, and make vs euer thankfull that wee liue so, as wee want allurements to many sinnes. Cause vs to see, how deformed sinne is in it selfe, and to what confusion it is like to bring vs: Lord make vs to flie the very occasions of sinne, and to resist the beginnings of all temptation: let not a night passe ouer our heads in which wee examine not how wee haue spent the day: neuer let vs come into any companie, wherein wee may not doe or receiue some good. Keepe vs, that we fashion not our selues to this world; but rather imitate the fashion of the most godlie, in our callings. Let vs neuer count any sinne to be a little one, because that our Sauiour died

for

thy the leaſt. And becauſe wee liue in dangerous times, wherein many are withdrawne from the profeſſion of thy trueth, Lord giue vs hearts neuer to entertaine any ſuch doctrine, which cannot bee warranted out of thy word: nor to admit of any ſuch Teachers, as goe about to withdraw vs from obedience to our Gouernours: and if any one fall into any ſinne, let vs reſtore ſuch a one with the ſpirit of meekeneſſe, conſidering our ſelues that wee alſo may bee tempted.

We further acknowledge, moſt gracious God, that our life is a warfare vpon earth, our enemies are ſinne, Satan & the world. Lord helpe vs in this ſpirituall combat. Are wee weake? be thou ſtrong: are wee tempted? with the temptation giue an iſſue: may wee bee ouercome? teach vs to watch ouer our owne hearts and wayes: is there any one ſinne which wee are weake to reſiſt? in the act of temptation giue vs power to reſiſt it: that by this meanes wee may haue as iuſt cauſe to praiſe thee in our conqueſts, as we haue many reaſons to humble our ſelues in our foiles. We ſee alſo, moſt offering God, that none can liue godlie in this world, but they muſt ſuffer perſecutions: rather Iſmael will reuile them with a

reproch-

reprochful tongue, or Esau will pursue them with a bloodie sword; what now must wee doe in these paies of triall? whither shal we come for helpe, but to thee? To thee therefore must wee come, O Lord our God: craving wisedome to foresee, prouidence to preuent, patience to beare, and hearts to be prepared for this fierie triall: that by the denial of our selues, distasting the world, and liking of heauen and heauenly things, wee may make a good vse euen of the least affliction.

Confound in euery one of vs the cursed workes of the diuell: increase in vs daily the gifts of thy spirit. Fit vs for such callings in which thou hast or wilt place vs; and make vs to referre the strength of our bodies, the gifts of our minde, our credit in this world, and whatsoeuer grace thou hast already or wilt hereafter bestow vpon vs, to the glorie of thy Name, the good of thy Church, and the eternall saluation of our owne soules. And howsoeuer we liue here in this Babylon of the world, Lord let our conuersation be euer in heauen; that whether we eate or drink, or whatsoeuer wee doe els, wee may heare alwaies this voice sounding in our eares, Arise you dead, and come vnto iudgement. Many other things haue wee to begge for

our

our selues, that our ignorance knoweth not to aske, or forgetfulnesse remembers not to aske: heare vs for them in thy beloued Son. And giue vs leaue now, good God, to pray to thee for others. There are no Christian people at any time assembled, but they are ready to pray for vs, and therefore it is our duetie to pray for them. We therefore commend to thee thy whole Church, and euery member of the same: bee good and gracious to these Churches of England, Scotland, France, and Ireland: giue the Gospel a free passage euery where: & put on the meanes by which it may be published where it is not, or maintained where it is. Diuide not, O thou indiuisible God, diuide not Ephraim against Manasses, nor Manasses against Ephraim, nor both of them against Iudah. The peace of thy Sonne was without seame: let the Church of thy Sonne be without seame. Our aduersaries get ground, and worke vpon our diuision: knit vs so together, that their worke may be as þ confusiõ of Babel. Are there any meanes to hinder the current of thy Gospel? stop thẽ in the head, poison thẽ in þ streame, stay them in the riuer, and let their labour be like his that would repaire Iericho. To this end be good to þ light of our eyes, the breath of our nostrils, the procurer of our happi-

nesse, thy Salomon, our King: preserue his bodie in health, his soule in soundnes, his heart in thy truth, his life in honor, his honor from vnderminers, and his eares from flatterers, the bane of each kingdom. Keep him, that he may euer maintaine thy truth: Defend him against the insinuation of practising Papists, who will neuer wish well vnto him, vnlesse they see he do wish ill vnto thee. Let thy good Spirit bee with Iosiah our Prince: season his young yeeres with the knowledge of thy will; that as he groweth in yeeres, so he may grow in stature, and fauor, both with God and men. Be good vnto them that haue the tuition of him, and make them instruments of much good, that may be done by him. Preserue, with these, our gracious Queene: let vs see her as a fruitfull vine about the Kings house, and her children like to Oliue plants, round about his table. And because where many Counsellers are, there is peace, O Lord blesse his honorable Counsell: in all things let them take counsell at thy word, and in euery consultation aime at thy glorie. The Peeres of our land, the pillars of our kingdom, we cōmend vnto thee: make them contented with their present honors, & to continue loiall to their vndoubted Soueraigne. And, because the Preachers of

thy

thy word, are ꝑ pillars of thy Church, bleſſe them all from the higheſt to the loweſt, that both by life & doctrine, they may ſet out thy moſt holy word. Take from the great, the ſpirit of ambition, and from the meane, the ſpirit of contention; that both may labour as much as they may, to oppoſe themſelues a-gainſt the common aduerſarie, and not to aduantage him by inteſtine diuiſion. Bleſſe the people of this land: ſuch as are called, confirme them; ſuch as are not, conuert them: and to that purpoſe ſend a faithfull Paſtour into each congregation who may ſpeake a word in due ſeaſon vnto them. Touch all our hearts from the higheſt to the loweſt with true repentance, ꝑ thy iudgements preſent and imminent may bee preuented and remoued, thy mercies ſtill continued to vs, & our poſteritie after vs, eſpecially in the true miniſterie of the word and Sacraments, ꝑ ſuch as ſorrow vs may praiſe thy name. Be merciſull to all thine afflicted ones, be they ſicke in bed, diſtreſſed in conſcience, pinched with pouertie, diſgraced for thy truth, or kept in priſon, and deliuered to death: relieue them in their neceſſitie, ſtrengthen them in their weakneſſe, comfort them in their diſtreſſe, mitigate their ſorrowes, and turne all their troubles to thy glorie & their good. To this

end, giue thy seruants comfort by thy word, sufficiencie of things needfull for them, blesse the fruits of the earth, disappoint both Turk and Pope, from incroching vpon thine inheritance: let all such prosper as fight thy battels: and let thy Gospell be preached from the one end of the world vnto the other. In thy good time let the Sunne of thy Gospell shine vpō Iewes, Turks, Infidels, Atheists, and Papists belonging to thee.

Be good to our kinsfolkes in the flesh, our friends in the spirit, and them to whom wee are any wise bounden, or desire to be commēded vnto thee in these our prayers and supplications. Haue mercie vpō vs now calling vpon thy Name, forgiue our sins & manifold defects in this holie dutie, accepting at our hands this our obedience in Christ.

And because thou hast been good vnto vs many waies, make vs thankfull vnto thee for all thy mercies: as, our election in thy loue, our redemption by thy Sonne, our sanctification through thy Spirit, our preseruation by thy prouidence, our health in bodie, peace of conscience, our life in thy Church, our gracious Gouernours, our painfull Preachers, our Christian friends, our desire to please thee, and that we haue the ministration of thy Word and Sacraments, and can

shew

shew loue euen to our enemies. We thanke thee O Lord, for al graces of thy Spirit: as, faith in thy promises, hope of eternall life, feare of thy Name, loue to thy Maiestie, zeale to thy glorie, affection to our brethren, patience vnder the crosse, strength against our seuerall temptations, humilitie, gentlenes, meeknes, forbearing, with many other gifts & graces of thy Spirit: all which, we acknowledge, haue proceeded frō thy meere mercie. O let vs not be negligent in the vse of all good meanes, by which thy grace may dayly grow vp in vs. We doe also with all thankfulnes remember all the blessings of this life, our deliuerance from our enemies in 88, our preseruation from the pestilence in 603, our protection from gunpowder in 605, as all other fauours which we do enioy vnder the blessed gouernment of our gracious Prince, & for all thy goodnes vnder our late noble Queene, Queene Elizabeth, of happie memorie. We thank thee, that thou hast sustained vs in great weaknes, relieued vs in much necessitie, comforted vs in much distresse, resolued vs in many doubts, deliuered vs from many dangers, preserued vs frō many sins, made vs willing to desire to doe thy will, and bestowed vpō vs such a largesse of thy good creatures, that we are more fit

to giue then receiue. Bleſſe vs now and euer hereafter, keepe vs and all ours, and all that are neere about vs from fire, water, peſtilence, robbing, and all dangers whatſoeuer: and grant vs all ſuch a portion of thy grace, that whether we ſtay at home, or go abroad, watch or ſleepe, eate or drinke, buy or ſell, be in labour or recreation, we may euer labour to glorifie thy high and great Name in the workes of ſuch callings, as thou ſhalt call vs vnto, and fit vs for, through Jeſus Chriſt our Lord and Sauiour; in whoſe name, and in whoſe words wee further call vpon thee, ſaying:

Our Father which art, &c.

O Lord bleſſe vs and keepe vs. O Lord make thy face ſhine vpon vs. O Lord grant vnto vs thy ſweete and euerlaſting peace, eſpecially that peace of conſcience which the world cannot giue, with the pardon and forgiueneſſe of all our ſinnes, this day, at this time, and heretofore committed againſt thee; with a bleſſing vpon thy Church and children euery where, as well as though wee had named them, through Chriſt our Lord and only Sauiour. Amen.

A

A MORNING PRAYER for priuate families.

MOst glorious and gratious Lord God, giuer of all good things, forgiuer of all our sinnes, and the only comforter of such as flie to thee for succour; we thine vnprofitable, and vnfaithfull seruants, doe here present our selues before thee this morning, to offer vp a liuing sacrifice to thee, who diddest offer vp thy Sonne to death for vs. Lord let this lifting vp of our hands and hearts vnto thee, be as a morning sacrifice, acceptable in thy sight. All thy mercies call vpon vs, that we should be thankful to thee for such mercies; and all our miseries call vpō vs, ẏ we should call vpō thee for the continuance of thy mercies. Wee haue tasted of thy fauour this night past; and euen since we awaked, wee might haue had a feeling of thy goodnes: thou hast begun to serue vs, before we begun to serue thee. And now that wee begin to offer thee this seruice, wee must needs acknowledge & confesse, ẏ we prostrate our selues be-

fore thee, before wee know how to worship thee as we ought: we consider not the excellencie of thy Maiestie, the multitude of thy mercies, the all-seeing eye of thy presence, nor that danger wee are in by reason of our sinne. Oh thy goodnesse thou bee so carefull for vs, since that we are so careleſſe of thee? Surely O Lord, in that thou affordest health to our bodies, wealth to our estate, libertie to our persons, and prosperitie to this familie in which we liue, wee can giue no reason, but because thou art mercifull. And if thou shouldest take all these from vs againe, & leaue vs in as great miserie, as was the Prodigall sonne, we must needs acknowledge it a iust recompence for our sinnes. All which are so many in number, and so grieuous in transgression, that as we cannot reckon them, but only say, we haue sinned; so we cannot beare them, but only say, that wee are not able to looke vp. And whilest all other creatures serue thee in their nature, wee men and women are the sinners of the world.

Our liues are full of infidelitie, eyes of vanitie, eares of noueltie, mouthes of subtiltie, hands of iniquitie: and though we desire that all our members should by thee be glorified in heauen, yet by all them do we dishonor thee vpon earth. Thou hast giuen vs vn-

derstanding

derstanding to learne vertue, by it wee apprehend nothing but sinne: thou hast giuen vs a will to affect righteousnesse, by it we delight in nothing but wickednesse. Thou hast giuen vs a memorie to bee a storehouse of thy word, we make it a warrhouse to treasure vp euill. In a word, we confesse against our selues, that in this flesh of ours there dwelleth no good thing, it is a world of wickednes; & by reason of the manifold corruptions that are in vs, there is small difference betweene vs and the wicked; yea and many heathen people who haue not knowne thee, goe beyond vs in the practise of righteousnes towards men. If we should go about to excuse our selues, the sinnes that we haue done this weeke will rise vp against vs, that they are more then all the good workes we haue done all the daies of our liues: we haue transgressed thy commandements by our selues alone, and haue communicated with the sins of others. In doing of good we haue reioyced but a little, in the practise of euill we haue gloried too much. Wee sue vnto thee often for the pardon of our sinnes, and when we haue so done, we run into the same. And in this verie act of calling on thy name, our thoughts are so wandering, our bodies wauering, our knees wearied in kneeling for a while, that euen

euen now when wee come to pray, wee haue neede to desire thee to forgiue vs our prayers: because we thinke not of thee, when we pray vnto thee.

We haue nothing to say for our selues O Lord, but that *shame and confusion belongeth vnto vs, mercie and forgiuenes belongeth vnto thee.* Haue mercie therefore vpon vs most mercifull Father, and according to the multitude of thy mercies do away all our offences. We confesse indeed, that we are miserable sinners, yet by thy Spirit thou hast caught vs that we be thine. And therefore we beseech thee to separate our sinnes from vs, which otherwise will separate vs from thee. If we remember our sinnes, thou wilt forget them: teach vs therefore to remember them in the bitternes of our soules. If we sorrow for them in this life, we shall not sorrow for them in the life to come; make vs truly sorrowfull, that we haue offended thee our gratious Father. To this end giue vnto vs the comfort of thy Spirit, to assure vs of thy fauour, by which we may be as readie to euery good worke, as we are prone to all that is euill. Thou hast renued in vs O Lord, the image of thy Sonne, O let vs not turne it into the image of Satan; neither let thy enemie take vs away from thee vnto desire, good

God,

God, to warre against him, and his champions, the flesh and the world: wee cannot ouercome without thee: we pray thee therefore, to arme vs with the shield of faith, and the sword of thy Spirit against all their assaules, and to put vpon vs thy complete armour: and wherin we are most weake, there make thou vs most strong, that in the end we may be more then conquerers.

Keepe vs now and euer in the feare of thy Maiestie. And because wee go now forth to fight against all the enemies of our saluation, the weakest wherof are stronger then we; therfore we come vnto thee for the assistance of thy Spirit, and do humblie entreate thee to aide vs by thy prouidence, arme vs by thy power, guard vs by thine Angels, instruct vs by thy Word, & gouerne vs by thy Spirit in all our actions. Let thy blessing be vpon vs thy seruants, in our going out and comming in, and in euery action we vndertake, from this time forth, and for euermore. Let all our thoughts, words and workes this day, tend to the glorie of thy name, the good of thy Church, and the euerlasting saluation of our soules.

Let vs make conscience of all that we do; neither let vs account any sin little, because thy Sonne died for the least. Let vs eschew

wap the workes of darkneſſe, and put vpon vs the armour of light. And howſoeuer heretofore, by lying and ſwearing, and ſpeaking, and ſpending, and inordinate liuing, wee haue offended thee, yet grant that wee may leaue them all, leſt they leaue not vs till they haue brought vs to deſtruction.

Make vs to diſcerne betwixt right and wrong, good and euill, truth and error, and to learne ſome good thing euery day: make vs skilfull in the profeſſion of pietie, that we may know how to ſerue thee; and let vs not be ignorant in the myſteries of our callings, that wee may learne how to liue therein. Settle our affections in the loue of thy Perſon, zeale of thy glorie, and vnfained good will one towards another; ſo as we may as much ioy at the proſperitie of others, as in our owne. Are we merrie? let it be in thee: are we ſorrowfull? let it be for our ſinnes: haue we peace? make it in vs all the peace of a good conſcience: are wee afraid? let it be of ſinne: that we with as great delight may run the waies of thy Commandements, as euer we haue ouerrunne thee in the waies of wickednes.

Thou haſt bin good vnto vs many waies, O Lord; as in our creation, when we were nothing; and in our redemption, when we were

were worse then nothing: in our vocation, when we thought not of thee; and in our sanctification, whē we were defiled before thee. Thou, thou alone hast preserued vs by thy prouidence, preuented vs by thy goodnes, instructed vs by thy word, acquainted vs with thy Maiestie; and deliuered vs from many dangers. And all to this end, that we should goe as farre before others in thankfulnes towards thee, as farre as thou goest in mercie towards vs before them. We doe acknowledge, O Lord, this fauour of thine, and wee desire from our hearts to acknowledge it more, taking all that wee haue as a gift from thee. And in a thankfull remembrance of these thy mercies, we desire thee, O Lord, to settle euery one of vs in such a constant course of obedience to thee, that we may serue thee from this houre, with all those duties which the world, the flesh and the diuell, would haue vs to deferre till the day of death. O let vs thinke alwaies of our last houre, yea last iudgement, the ioyes of heauen, the torments of hell, and what a bitter death thy Sonne Iesus did suffer, to reserue our soules out of the hands of the diuell. Let vs spend the rest of our vncertaine life, in a renued repentance for our sins past, and make vs to leaue the pleasures of this

this world, before that they doe leaue vs.

And now O Lord, albeit wee are vnwor-
thie to aske any thing for our selues, yet be-
cause thou hast commanded vs, we doe in-
treate thee for others; not as Abraham did
for the Sodomites, but as Samuel did for the
Israelites. Be fauourable to Sion, build vp
the walles of Ierusalem. Behold with the
eye of pitie and compassion, the great ruines
and desolations of the Church. Feede it as
thy flock, foster it as thy familie, dresse it as
thy vineyard, deck it as thy spouse, and rule
rule in it as in thine owne kingdome. Pull
are the enemies that crie, Downe with it,
downe with it, euen to the ground. Abate
their pride, assuage their malice, confound
their deuices; and let their counsell to the
end, be as the counsell of Achitophel: so that
peace may be within her walles, and prospe-
ritie in all her palaces; so long as the Sun
and Moone endureth. To this end giue wis-
dome to our Prince, the wisedome of Salomon: to
his Counsellors, the prouidence of Hushai:
to our Iudges, the conscience of Samuel: to
our Ministers, the diligence of Paul: and to
our people, the obedience of those subiects,
who with one consent, cried out vnto their
Gouernour, Whatsoeuer God shall com-
mand vs by him, that will we doe. Thus in

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O Lord, and our posteritie after vs, shall enioy a spirituall communion of Saints in this life, and a blessed communion in the life to come.

Many of thy seruants suffer for thy cause; let all such see the truth of their cause, thy comfort in their calamitie, and an happie deliuerance if it bee thy will. Are any now lying in the anguish of their conscience? disburden them of the feare of thy iudgement, and refresh them right soone with the conduit of thy comfort. And as thou hast made them examples for vs, so teach vs to take example by them: that we may looke vpon thy promises, to preserue vs from despaire, and vpon thy threatnings, that wee doe not presume. Blesse them that fight thy battels by land or sea, whether they incounter with Mahomet, or Antichrist. And blesse them, thou God of hosts, in such a sort, that the Heathen in the end may bee constrained to say; Doubtlesse there is a reward for the righteous: verely there is a God that iudgeth the earth.

And seeing only, we heare of rumours of warres, and liue in such libertie as neuer any nation hath done so long: make vs thankfull vnto thee, that we are in such a case, that we are not led into captiuitie; neither is there complaining

complaining in our streets. And teach vs to build thy Church in our rest, as Salomon built the Temple in his peace. We haue, O Lord, been long in prosperitie: be mercifull to this sinfull nation, which hath surfeited, and is sicke of too too much ease. Let not thy blessings rise vp against vs, but make vs as rich in goodnesse as in goods, in pietie as in plentie: that as we go before all nations in prosperitie, so we may labour to exceed them in sincerirtie.

Blesse this familie, from the greatest to the least; blesse it O Lord with thy grace and peace: so that superiours may rule it according to thy word, seruants may obey, as the seruants of Christ, and that euery one in the same may be loued of thee.

Thou seest O Lord how bold we are, we haue called vpon thee for our selues, and others; but many other things should we haue begged of thee, because we want them, and thanked thee for, because we haue received them. Our vnderstanding is shallow, our memorie short, and we are vnworthie to pray vnto thee, and most vnworthie to receiue the things which we haue prayed for: therefore we commend our persons, prayers, actions and endeuours, this day, to thy most gratious and mercifull protection, and

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that in the name of Christ thy Sonne, and our Sauiour: in whose name, and in whose words, we further call vpon thee, and thanke thee, saying: *Our Father*, &c.

LEt thy mightie hand and outstretched arme, O Lord, bee still our defence: thy mercie and louing kindnes in Iesus Christ, our saluation: thy true and holy word, our instruction: thy grace and holie Spirit, our comfort and consolation vnto the end and in the end: and let all here present say, Amen.

AN EVENING PRAYER for priuate families.

O Lord prepare our hearts to prayer.

MOst High and Mightie God, Father of eternitie, and fountaine of mercie; we acknowledge and confesse this fauour of thine, that thou giuest vnto vs these blessed opportunities, publikelie in thy Temple to meete together, and priuatelie in our Families to meete together: especially

we acknowledge now this worke of thy grace, that we dare not commit our bodies to rest, before we haue cõmended our soules to thee. Thou hast not dealt so with euery familie, neither haue the wicked a desire to praise thee: we are now present before thee O Lord, be thou president amongst vs; and grant vnto vs all, such a portion of thy spirit, that in feare of thy Maiestie, reuerence of thy name, a sense of our miseries, and an assurance of thy mercie, we may come now before thee, as before that God, who seeth our behauiour, searcheth our hearts, knoweth our wants, and art able to grant more then we can desire. We acknowledge and confesse before thy great Maiestie, that in the loynes of our first parents thou didest make vs to thine image, but in him we fell away from that blessed estate, and are plunged into a most wofull and desperate condition, being able to doe nothing but displease thee. Our forefathers haue eaten sowre grapes, and their childrens teeth are set on edge. By the transgression of one, wee all haue sinned and are depriued of thy glorious image: and as an hereditarie disease it hath infected all the powers of our soules and bodies. Our vnderstandings are filled with blindnes and darknes, not sauouring the things of salua-

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tion: our consciences are wounded, seared and defiled, and never soundly at peace in themselues: our memories are fit to retaine euil, and to forget euery thing that is good: our willes run headlong to all iniquitie, but are auerse to all goodnesse: our affections are with violence carried after the swap of our willes: our thoughts are vnsatiable, and infinite in euill: our best actions are great abominations: and our whole conuersation is loathsome to God and man. By this meanes O Lord, we are odious to thy Maiestie, execrable to thine Angels, detestable to thy Saints, slaues to Satan, and worthie to be accursed in this life, and for euer. By this meanes our bodies are subiect in each member to diseases; and our soules are subiect in each faculty to disorder: we by this meanes haue lost thy fauour, are cast out of Paradise, haue sold our birth-right, and exchanged heauen for the pit of hell. And herein we are most miserable, that we feele not our miserie, feare not thy wrath, desire not thy fauour, and consider not what we lost when we fell from thee. Yet thou art our Father, and wee thy children, thou art our God, and we thy people, thou art our shepheard, and we thy sheepe of thy pasture. And when no creature in heauen or in earth, was able to reconcile

vs vnto thy Maiesty, thou in thy loue diddest send thy Son, to be the propitiation for our sinnes. In him therefore we come vnto thee, in whom alone thou art well pleased with vs: and since hee is that Lambe that taketh away our sinnes, in him we beseech thee to looke vpon vs. Let the puritie of his nature answere the impuritie of ours; the perfection of his obedience satisfie for our imperfection: and the sufficiencie of his sufferings free vs from all torments which we deserued to suffer for our sinnes. He hath conquered Satan, by his glorious resurrection from the dead, and by it hath triumphed ouer sinne and death. And now we are returned into thy grace againe, grant that we may feele the fruits of that grace, especially such faith in thy promises, peace of conscience, ioy in the holy Ghost, zeale to good workes in this life present, and assurance of happinesse in the life to come, that we neuer hereafter do fall from thee.

But because we cannot either stand, vnlesse thou vphold vs, nor walke, vnlesse thou lead vs, nor liue, vnlesse thou quicken vs, nor raigne, vnlesse thou crowne vs: therefore we entreate thee, to vphold vs by thy hand, that we fall not, direct vs by thy word, that wee erre not, quicken vs by thy Spirit, that

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we die not, and crowne vs with glorie, that we lose not our inheritance. Sanctifie vs all in thy truth, thy word is that truth: Sanctifie vs by the Law, that by it we may see our miserie, feele the want of Christ, be sorrowfull for our sinnes, aduise what to do, desire pardon, resolue to come to thee, confesse our iniquities, and renounce al things in the world to get saluation in thy Sonne. Sanctifie vs by thy Gospell, that we may haue spirituall contentation in the possession of Christ, extraordinarie sweetenesse in the fruits of thy Spirit, an holy admiration of these workes of mercie, tenderues of conscience in all our actions, boldnesse to approch to the throne of grace, a mind estranged from the loue of this world, readines and patience to endure the crosse, and a desire to be dissolued, and to be with thee.

Wee must one day, O Lord, leaue this world: yet it is thy pleasure that we should serue thee in it, so long as we liue; and why should we not serue thee all the daies of our life? thou requirest it at our hands: wee haue thy Spirit to that purpose: it was the practise of thy Saints: we were redeemed to this end: and Christ prayeth that we may doe it. Doth Satan daily tempt vs? wee must daily resist him. Is our life vncertaine?

we must euer be readie: are we strangers in this world: we must each day set one foot forward towards our countrey. O therefore grant vnto vs thy grace, that we may know we haue no time allotted to sin, but all must be spent in thy seruice: and this seruice of ours euer to be hartie without hypocrisie: generall without partialitie: continuall without vncertaintie: conscionable without indifferencie: cheerefull without difficultie: and spirituall without carnalitie: that by this way of obedience we may be assured of our saluation, get the masterie of inconstancie, performe holy duties more easily, haue sweeter fellowship with thy Spirit, and preuent many noysome lusts, which otherwise would fasten vpon vs. We confesse O Lord, that vnlesse we as watchmen doe looke vnto our selues, and seeke to please thee in all things, we cannot bee freed from many temporall iudgements: our score will be the greater in the day of account: our conuersation cannot be in heauen: we cannot bee armed against temptation: nor weaned from the loue of this wretched world. We must euer be ready to meete our Sauiour; let vs euer haue this oyle in our lamps: we must see our vnsufficiencie to serue thee; let vs labour to please thee, that wee may see it: wee must

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winne others, to the knowledge of thée; let our light of good life euer shine before thē: we must grow forward towards perfection; leade vs forward in a constant course, that we may obtaine the end of our faith, which is the saluation of our soules.

Now because our best seruice must bee sanctified by repentance; giue vs true and vnfained repentance for all our sinnes: make vs to see them in the glasse of thy law, to mourne for them in the closets of our hearts, and to confesse them in the bitternes of our soules. We haue, O Lord, we haue sinned against thee; yea our forefathers did, our people haue, and wee all doe transgresse thy commandements. We haue omitted much good, and committed much euill, partly of ignorance, partly of infirmitie; and partly of knowledge: and if we did but know our vnknowne sinnes, wee would bee ashamed of our selues. When we consider the excellencie of thy Maiestie whom we haue offended, the vilenes of our selues who durst offend: the danger wee are in by reason of our offence: and the greatnes of the price which was paid for our offences: wee begin, O Lord, to abhorre our selues, for our vnthankfulnes against the blood of thy coue-

nant, that we haue grieued thy good Spirit, quenched thy graces, and done as much as we could, to make the blood of Christ of none effect.

Giue vs, O Lord; what wilt thou giue vs? giue vs a true and a liuely faith, to apprehend and applie all the promises of saluation to our sinfull soules: giue vs hope of pardon by thy mercies in Christ: and an hungring and thirsting after him and his merits: let vs price it aboue al treasure: ioy in it aboue all other comfort: sue for it, as our best acquittance: and take hold on it, against the curse of the law.

And because that liuely faith hath her life in the heart, giue vnto vs we beseech thee a pure heart, which is the delight of thy Maiestie, and the fountaine of all actions. Awaken it, O Lord, that it sleepe not in death: so that neither by ignorance of it selfe, neglect of the meanes, ceasing of thy Spirit, committing of sinne, or securitie in prosperitie, and sin, or presumption of thy mercies, or stupiditie after iudgements, or spirituall blindnes and hardnes thereof, it bee at any time in a dead slape. Make vs euer to watch ouer it, that neither the terrors of conscience, nor loathing of holie duties, nor loue of any

ene ſinne, nor vnwillingnes to depart this life, doe caſt our hearts into a ſpiritual ſlumber.

We do know, good God, and often times by wofull experience doe know, that our hearts lie open to all temptations, and many are our enemies who doe aſſault vs: teach vs therfore to put on thine appointed armor. Giue vnto vs a rectified iudgement, to know ſoundly thy truth, not obſtinate in erroꝛ, but deſirous to bee reformed in what it miſtaketh. Sanctifie our conſciences, that they may witnes our adoption; checke vs for ſin, approue our vpꝛightnes, procure our peace, make vs euer content, cheerfull in ſeruice, courageous in the truth, victorious in troubles, and willing to die. Rectifie our willes that they may be cheerfull in well doing, reſiſting of all the occaſions of ſinne, yeelding to no ſinne without griefe, and riſing by repentance out of the ſame. Oꝛder in ſuch ſoꝛt euery one of our affections, that by the benefit thereof, we may ſubdue our moſt vnruly thoughts, bee comforted and contented in our Chriſtian callings, moꝛe readie preſt to all good actions, deliuered from many noiſome temptations, and better enabled for the conuerſion of our bꝛethꝛen.

And becauſe thou haſt affoꝛded vs the benefit

neſt of ſpeech, which thou haſt denied to all other creatures, we deſire that we may euer ſpeake as in thy preſence; conſidering that wee haue no libertie giuen vs for idle talke, but that all our ſpeech muſt bee to edification: and that one day wee muſt giue an account of our words. Are wee to take thy name into our mouthes? let it only be vpon weightie occaſions, and in all reuerence, and loue to thy Maieſtie. Are wee to ſpeake at any time of our neighbours good? make vs to doe it, cheerfully without repining, wiſely without diſſembling, indifferently without part-taking, conſtantly without recalling, truly without deluding, and charitablie to the preſeruing of his good name. Is he fallen? let vs reſtore him: doth hee ſtand? let vs comfort him: & make thou our ſpeeches euer gracious to others. Wee deſire alſo to pleaſe thee in al our actions. O let them euer proceed from a good ground, be performed in an holie manner, and aime at the beſt end, which is the glorie of thy great name. Principally let vs aime at the duties of the firſt table, and conſequently at the duties of the ſecond: let vs haue a reſpect to all thy commandements, not ſo much in outward conformitie, as in ſoundnes of heart. And when we haue done thee the beſt ſeruice wee can,

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teach vs to say in humilitie, We are vnprofitable seruants.

And seeing it is not sufficient to do good, but it is also our dutie to auoid euill, make vs to abhorre all appearance of euill, knowing out of thy word, that it defileth the soule; may be committed in thought, is of omission, as well as commission: and if we commit but the least sinne, we offend the puritie of thine excellencie, and are guiltie of the whole law. Make vs therfore euer to remember that sin is filthie & lothsome, euen in the greatest pleasure and act therof; that the end therof is bitter, and the inward parts most abominable. Teach vs (O thou Master of Israel) to keepe a continuall watch ouer our inner, and outward man: to keare our selues euen then, when thou art most mercifull to vs: to walke alwaies as in thy presence: to meditate of thy iudgements inflicted vpon thy dearest children for sinne, and in faith, patience, diligence, and humilitie to be euer laboring in our vocation. Make vs to mourne for our delight in sin: to know that we carrie this traytor about vs: and that wee can neuer subdue him, but by prayer to thee, and practising vertues contrary to his assaults. But because all is in vaine without perseuerance, we intreate thee that we may continue

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in the practise of all holy duties to thee, vn
vnto our liues end. We thank thee O L
for al thy benefits this day past, and in a
whole life: thou hast giuen thy Sonne fo
ransome, thy Spirit for a pledge, thy wo
for a guide, and reseruest a kingdome for o
perpetuall inheritance. Thou mightest ha
laid before we were formed, let thē be mo
sters, let them be Infidels, or let them be be
gers or cripples, or bondslaues as long a
they liue. But thou hast made vs in the be
likenesse, and nurced vs in the best religi
on, and placed vs in the best land, so th
thousands would thinke themselues happi
if they had but a piece of our happines. W
want nothing but thankfulnes to thee, mak
vs more thankfull then euer wee haue be
heretofore: and because we know not ho
long we shal enioy these blessings of thine
by reason of our sinnes, fit and prepare vs fo
harder times, that we may be contented wit
whatsoeuer thou shalt send.

Blesse thy Church and children this nigh
and for euer, according to their seuerall w
cessities be mercifull vnto them. Blesse thi
Land wherein we do liue, the gouernmen
and Gouernours of the same, from the high
est to the lowest. And because we are now t
rest in our beds, watch ouer vs in this re

of

of ours, giue vnto vs comfortable and sweet sleepe, fit vs for all seruices of the day following: make our soules to watch for the comming of Christ, let our beds put vs in mind of our graues, and our rising from thence, at the last resurrection: so that whether we wake or sleepe, we being thine may waite for thee. Forgiue vs the sinnes of this day past, this houre present, and our whole life before, not for our merits, but for Christs mercies, in whom alone thou art well pleased, and in whose name and whose words we further call vpon thee, and thanke thee, saying, Our Father which art, &c.

NOw the very God of peace sanctifie vs throughout, and vee grant that our whole spirit, and soule, and bodie, may bee kept blameleſſe vnto the comming of our Lord Iesus Christ: and the loue of God the Father, the blessing of God the Sonne, and the comfort of God the holy Ghost be with vs, and all the seruants of Christ Iesus, to preserue our bodies from sicknes, our soules from sinne, and our estates from ruine, this night, and for euer more. Amen.

A PRAYER TO BE VSED BY A MAN SELFE or with others, changing *the number.*

O Lord my God, mercifull, and louing to all thy seruants, pitifull, and patient to mercie child; I, with that poore Pelican, cast my selfe downe at the footestoole of thy Maiestie: and with an vnfained sorrow for all my sinnes, do, as he did, cry to thee for fauour, saying; Lord be mercifull to me a sinner. One deepe calleth on another, the depth of miserie to the depth of mercie. Haue mercy vpon me, O Lord, according to thy great goodnesse, and in the multitude of thy mercies doe away all mine offences.

Lord I acknowledge and confesse my sinnes, and mine iniquities are not hid from thee. By creation, I confesse, thou didst make me good, in righteousnes and true holinesse I was like vnto thee: and if my first Parēts had not defaced that image, I should haue

haue serued thee in truth all the daies of my life. But, they falling from thee, I fell with them: and, they sinning against thee, I sinned with them. And as when a great man is a traitor, his blood is stained: so by Adams transgression his posteritie is tainted.

Thus, O Lord, I was conceiued in sinne, and brought forth in iniquitie: and now I know that in mee, that is, in my flesh, there dwelleth no good thing: yea, I am by nature the child of wrath: if I haue none other but my first birth, I may curse the day that euer I was borne. I feele, O Lord (but it is thy spirit that giueth me this feeling) that mine vnderstanding is darkened, conscience seared, memorie decaied, will bewitched, heart hardened, affections disordered, conuersation corrupted: my thoughts, desires, and best actions are abominable sins in thy sight. Mine eyes cannot see thee in thy creatures; mine eares cannot heare thee in thy word; my mouth cannot praise thee in thy workes; mine hands and feete cannot serue thee in my calling: destruction and calamitie are in all my wayes, and the way of peace I haue not known.

For these sinnes of mine, I am subiect to the curse: for, cursed are they that erre from thy statutes; Cursed is the earth, with briers,

ers, and barrennesse; and cursed is the herb with often droughts and moistnes.

And for my selfe, what am I not subiect to by reason of sinne? My bodie is subiect to all diseases, my soule to all her sicknesses, my name to all reproches, mine estate to all casualties, and I deserue iustly to be deliuered ouer to the illusions of Satan, allurements of the world, corruptions of my flesh, hardnesse of heart, desperation of thy goodnesse, calamities in my calling, and to eternall destruction after I am dead.

Vnto whom now shall I come for comfort? vnto whom now shall I sue for succour? I am stung with a Serpent; I will looke vp to the brasen Serpent: I am sicke of sinne; I will goe to the Physician of my soule: I lie dead in the graue of corruption; who shall raise me vp, but he that is the resurrection and the life?

O bountifull Iesu, O sweete Sauiour, O thou Lambe of God that takest away the sinnes of the world haue mercie vpon me. Lord giue vnto me a true and liuely faith, to apprehend and applie al the promises of saluation to my sinfull soule: and to this purpose, illuminate mine vnderstanding, confirme my memorie, purifie my conscience, inlarge mine heart, rectifie my will, order

all

all the members of my bodie, and so sanctifie me throughout, that my whole bodie, soule, and spirit, may bee kept blamelesse till the glorious appearāce of my Saviour Christ.

Grant me, I beseech thee, knowledge of thy truth, faith in thy promises, feare of thy iustice, zeale of thy glorie, obedience to thy statutes, faithfulnesse in my calling, patience in troubles, hungring after righteousnes, and a tender affection towards all my brethren. Grant me, I beseech thee, the gift of Regeneration: to become thy childe: of faith to beleeue thy promises: of obedience to doe thy will: of prayer to seeke thy presence: of comfort to endure thy tentations: and of strength to continue thy seruant to my liues end.

Grant me againe, and grant it I intreate thee, the sauing knowledge of thy word, let it be in my minde by vnderstanding, memorie by remembring, thought by meditating, heart by affecting, tongue by speaking, and mine actions by performing it to my dying day.

Mine heart O Lord is deceitfull, let mine watch ouer it: my will is vnwilling to all goodnesse, let it runne the way of thy cōmandements: Mine behold my life and conuersation, let it I beseech thee be ordered aright.

To this end, teach mee to sanctifie thy name, aduance thy kingdome, doe thy will. Thou hast placed me in a calling: make me painfull in it, that thereby from thee I may haue my daily bread. If I haue it, keepe me from pride: if not, keepe me from despaire. And forgiue me the abuse of all thy gracious blessings.

And howsoeuer I must needs liue in this world, yet let me vse it, as though I vsed it not: let my conuersation be in heauen, mine eyes on thy presence, my trust in thy prouidence, my delight in thy word, and the communion of Saints. Make me thinke often of heauen that I may loue it, of hell that I may feare it, of death that I may expect it, of iudgement that I may escape it, and of the vanitie of this present world, that thereby I may learne to contemne it.

I liue by thy prouidence a life of nature, I desire by thy spirit to liue the life of grace: put on this desire, O my God, by thy spirit, and draw me from good desires, to delights, from delights to actions, from actions to continuance in doing that which is good.

And because Satan, the aduersarie of thine elect, goeth about as a roaring lion seeking whom he may deuoure, let mee not be ignorant of all his enterprises. Make me

wise to foresee his stratagems, vigilant to beware his pitfalles, circumspect to prevent his practises, courageous to resist his temptations, and constant to overcome his suggestions. He is strong, be thou stronger in me: he is wise, be thou wiser for me: he is watchfull, be thou more watchfull about mee: he is malitious, be thou mercifull unto me. Let him never finde me idle, for then he will allure: nay careleslie, for then he will surprise: nay sinning, for then he will subdue.

O Jesu, be thou Jesus unto me: save me O Lord from this enemie of mine, that this Dragon never infect mee with his poyson, this Serpent never kill mee with his sting, this Lion never teare mee with his teeth, and this adversarie never have power to overthrow me.

O Christ, bee thou Christ unto mee, and anoint me so with the oile of thy Spirit, that of thy fulnesse I may bee filled with grace, even that grace which may further my salvation. By it I acknowledge my miserie, by it let me feele thy mercie: give me by it a broken heart, a contrite spirit, a sorrowfull soule, an humble minde, a lively faith, that by humbling my selfe, I may bee lifted up by thee; and by believing thy promises I may come unto thee: and that as by the one

I may mourne for my sinnes, so by the other I may beleeue they are pardoned.

I durst not be so bold as craue this thy fauour, but that I am encouraged by confidence of thy mercie. Doe the simple begge wisedome & thou giuest it: doe the afflicted begge deliuerance & thou grantest it: doth he that is troubled with his sinnes come vnto thee & thou seest him a farre off, thou embracest him in thine armes, receiuest him into thy grace againe. Thou commandest, why should I not obey? thou promisest, why should I not beleeue? thou hearest, why should I not speake? I speake vnto thee in the language of Canaan, keepe not silence at these my prayers.

Thou O my Sauiour hast died for my sinnes: let the power of thy death make me die vnto sinne, especially to my beloued sins, and such as I can hardly get the mastery of. Thou, O Lord Christ, art risen from the dead, let the power of thy resurrection make mee to rise vnto newnesse of life. And that which is impossible to flesh and blood, make it possible by the vertue of thy blood.

Thou hast redeemed me, suffer me not to be in sinnes captiuitie: thou hast triumphed ouer Satan for me, suffer mee not to be vnder his tyrannie. Thou hast couered me with

the robes of righteousnes, teach me to cast off the rags of iniquitie. Thou hast washed me, and I am cleane: keep me that I returne not with the swine to my wallow. Thou hast begun thy good worke in me: performe the worke that thou hast begun, and strengthen mee in the workes which I doe, haue or shall take in hand.

Keepe mee good Lord in my old age, forsake me not when I am gray-headed. And when it shall please thee to cast me vpon my sicke bed (as what man liueth who shall not see death?) grant that I may take my sickness patiently: and at the last gaspe, let not either sinne or Satan take such hold vpon me, that I depart this life with crying, and shrichings, and words of despaire; but that beleeuing thy word, and yeelding to thine ordinance, my last houre may be my best houre, and I may say with the Psalmist; Lord into thine hands I commend my spirit: for thou hast redeemed me, O Lord God of truth.

Thus I still crie vnto thee for mercie because my sins crie against mee for iustice. Preserue me O Lord, for I trust in thee, and arme in all things see that I am preserued by thee: let me see it in the health of my body, the peace of my conscience, the gifts of my mind, the credit of my name, the workes of

my calling, and vpon al such as are neere and deare vnto me.

Thou hast been good vnto mee in times past, O that I could depend vpon thee for the time to come. Thou hast by thy mercie kept me from grosse sinnes, cleanse mee, I pray thee, from my secret sinnes; especially such as put forth their heads when I am but a little moued. Am I prouoked? stay mine anger: is my enemie aduanced? asswage mine enuie: haue I abundance? temper mine intemperance: am I in want? mitigate my feares: doest thou exalt me? keepe me from pride: doest thou humble me? keepe me from impatience: doest thou withdraw thy selfe from mee? let mee neuer say, O my Lord, why sleepest thou? doth Satan assault mee, because I am rich in grace? preserue me O Lord that I lose not thy grace. For woe is mee, if I fall from thee. I haue promised that I will not fall, thou hast promised I shall not fall, leade mee by thine hand that I doe not fall.

Finally, because thou hast been good vnto me many waies, Lord make me thankfull for all thy fauours. Thou hast made mee a man, not a beast; a Christian, not an Heathen; a Protestant, not a Papist. Whilest many are ignorant, I haue knowledge: whilest

whilest many are prophane, I haue been obedient to thy will: whilest many want the ordinarie meanes of saluation, thou affordest me meanes for saluation of my soule. Many are bound, I am free: in prison, I haue liberty: in want, I haue sufficiencie. They liue in warres, I in peace: they in persecution, I in free profession of the truth: they in sickes, I in health. And although by my sinnes I deserue to bee consumed, yet thou hast spared me a great while, and giuen mee a long time of repentance. What shall I giue vnto thee for all these mercies and fauours of thine? I will take the cup of saluation, and praise thy great and glorious name; and most humblie entreate thee, that as thou neuer ceasest to bee good vnto me, so I may neuer cease to be thankfull vnto thee. Pardon, good God, my losse of time, my abuse of thy creatures, my negligence in my calling, my vnthankfulnes for thy kindnesse: and whatsoeuer is wanting in my person, practise, prayer, or thanksgiuing, make a supplie of it in the merit of Christ Jesus: to whom, with thee, and thy blessed spirit, be all praise and glorie, now and for euermore. Amen.

A PRAYER TO BE SAID by a ſicke perſon, or for him, changing my *into* vs, &c.

ALmighty God, and in Ieſus Chriſt my moſt mercifull and all-ſufficient Sauiour, I thy ſicke and ſinfull ſeruant, diſeaſed in my bodie, and diſtreſſed in my ſoule, doe flie vnto thee, yea to thee alone for ſuccour. I haue liued heretofore in the health of my bodie, I acknowledge that thou waſt the author of my health. I am caſt downe vpon my ſicke bed, thou haſt by thy prouidence ſent this Herauld to arreſt me. It is O Lord the meſſenger of death, preaching vnto me that vndoubted doctrine, which I haue beene learning euer ſince I was borne: namely, That it is appointed that all muſt die, and after death commeth iudgement. My ſpirit is willing, and would faine ſay, Come Lord Ieſus come quickly; my fleſh is fraile, and in weakneſſe doth ſay, Father if it be poſſible let this cup paſſe from me. And as in mine health I did nothing but ſinne, when I was not aſſiſted by thy good Spirit,

to bee in my ſickneſſe, I ſhall do nothing but ſorrow, vnleſſe I bee comforted by the ſame Spirit. O Lord comfort me in this agonie of mine, and ſay vnto my ſoule, I am thy ſaluation. Thou art the Phyſitian, heale me: thou art that Samaritan, pitie me: thou art the reſurrection and the life, quicken me: and quicke me ſo in the inner man, that neither the loue of this world, nor the loſſe of this light, nor the conſideration of thy Iuſtice, nor the feare of death, nor the terror of hell, may make me vnwilling to depart this life. Thou alone knoweſt the ſorrowes of mine heart, take them away: thou beholdeſt my feare of death, deliuer me out of all my feares: couer my ſoyes with the righteouſnes of thy Sonne, heale them by the blood of thy Sonne: and though thou launce them with the knife of the law, yet bind them vp again with the bands of the Goſpell. I know that my Phyſitian dwelleth in heauen, yet he ſendeth his medicines downe vpon the earth. Beſides thee, none in heauen can helpe me, and there is none in earth, in compariſon of thee, to do me any good. I am weake, ſtrengthen me: I am ſick, cure me: I am faint, comfort me: I muſt die, quicken me: I am aſſaulted, defend me: I am full of feare, encourage me: I haue deſired to liue the life of the

righteous,

righteous, O let me die ꝑ death of the righ-
teous, and let my last houre be like vnto his.
Into thine hands do I cõmend my soule, for
thou hast redeemed it, ô Lord God of truth.

My conscience doth tell mee that I
haue sinned against thee, and whatsoeuer I
now suffer, it is for my sinnes: they are
like an heauie burden vpon my soule, they
presse me downe to the graue of death, and
Satan doth lay them now especially before
me, to make me dispaire of thy mercies in
Christ. Lord assure me of the pardõ of them
all, perswade my soule by the Spirit of my
Sauiour, that they are nailed to his crosse,
washed in his blood, couered in his right-
ousnes, acquited by his death, buried in his
graue, and fully discharged by his alone sa-
tisfaction. Now, now I stand in need of thy
Spirit, let it crie in mine heart, Abba Fa-
ther: I desire none Angell from heauen to
comfort me, I desire the Spirit of adoption
to assure me: to assure me O Lord, that thou
art my Father, and I thy son; thou my shep-
heard, and I thy sheepe; thou my king, and
I one of those subiects, who shall chiefly
waite vpon thee in the kingdome of heauen,
to which I must passe by the gates of death.
O though I haue now a sick body, yet grant
me, I pray thee, a sound soule. In thy hands

art

ter life and death: thou haſt the keyes of the graue and death, thou bringeſt to the graue, and pulleſt backe againe: my mother bare me a mortall man, I came into this world vnleaue it at thy pleaſure: it pleaſeth thee now to forewarne mee of mine end, which might haue come vpon me before this time: I might haue periſhed either in the wombe, or in my cradle, or in my childhood, or before I had knowne thee, or ſuddenly might haue been taken away: and I deſerued to die ſo ſoone as I was borne: I owe thee a death, as Chriſt Ieſus died for me. I haue been ſailing to this hauen euer ſince I was borne, be thou my Pilot, that I ſincke not in the hauens mouth, but that I may land at the port of paradiſe. I haue done, I confeſſe, little ſeruice vnto thee, and if thou ſhouldeſt now take mee away, I ſhould die before I haue begun to liue. Thou knoweſt what is beſt for me: Conuert me O Lord, and I ſhall be conuerted; O Lord, turne me, and in a moment, I ſhal be turned vnto thee. Therefore deere Father, giue me that mind which a ſick man ſhould haue, faith in thy promiſes, hope of eternal life, patience with my paine, a deſire to be looſed, and to be with Chriſt, and a loathing of the vanities of this preſent euill world. Call to my remembrance all

those things which I haue heard, or read, or felt, or meditated of, to strengthen me in the houre of trial, þ I who haue bin negligent in teaching others by my life, may now teach thē how to die, & to beare patiētly þ like tribulatiō. Lord grant þ my last houre may be my best houre; my last thoughts þ best thoughts, and my last words þ best words that euer I did speak: so that with my sweet Sauiour I may thē say, Father into thine hands I commend my spirit: or with old Simeon say, lord now lettest thou thy seruant depart in peace according to thy word. Take away frō me in that houre al terror of cōscience, al scriching and howling, all sottishnes and senselesnes, which doth often accompany the wicked at their ends; & since thou hast lent me for a while my life, grant that I may willingly restore it again, when thou callest for it to heauē. Let not the graue make me afraid, because it is perfumed by the burial of Christ, & made as a bed for my body to rest in, against that day in which thou shalt clothe me againe with mine owne flesh, and make it like to the glorious bodie of Christ, when he will say vnto me, Come thou blessed of my Father, inherit the kingdome which was prepared for thee, before the foundations of the world were laid.

Lord

Lord I thanke thee for all thy mercies in the time of my health, and in this of sickness; especially that thou hast taught me out of thy word, which also by thy Spirit I beleeue, that howsoeuer I am by nature mortall, yet by grace thou hast made me immortall; and that I am translated from death to life. I thanke thee O Lord for all the good meanes of health offred to mee in this visitation of mine, as my Christian friends, their holie prayers, and godly comforts; for the meanes of Physicke, and all other fauours which I now taste of in this sicke bed of mine, which thou hast denied vnto many of thy seruants and deere children, who haue deserued thy fauour more then my selfe. I thanke thee also, that as I haue liued in a Christian Church; so if I die I shal die in thy Church, & be buried in the sepulchres of thy seruants, who all waite for the consolation of Israel, and the Redemption of their bodies in the Resurrection of the iust. Blesse all good meanes vnto me, so farre forth as it may be for thy glory, and my good: and as I haue euer prayed, Thy will be done: so now let me not be offended that thy will is done. Teach me that all things, euen both sickenesse and death, turne to the best to them that loue thee: teach me to set my happinesse through troubles: that

euerie

euerie paine is a preuention to the gaine of the paines of hell: and that this light affliction which is but for a moment causeth vnto vs a farre most excellent and eternall weight of glorie. Teach mee againe by thy holy Spirit that there is none hurt by going to heauen: that I shall lose nothing but the sense of euill: and that anon I shall haue greater ioyes then I feele paine. O death, where is thy sting? O hell, where is thy victorie? I thāke thee O Lord who hast giuen me victorie by Iesus Christ: in the confidence of this conquest I come vnto thee, and am assured that if I liue, I shall liue vnto thee, and if I die, I shall die vnto thee. I desire to be dissolued, and to be with Christ, for hee vnto me is both in life and in death aduantage. I shall by death put off corruption, and put on incorruption, shake off sinne, and be couered with righteousnes, cast off mortalitie, and be attired with immortalitie; I shall lose my life in earth, and find it againe in heauē. Thou my Father, Christ my brother, the Saints my kinred, happines mine inheritance, are in heauen alreadie, why should I feare to go thither, whither all the godlie dead are gone before me, and all the faithful liuing shall follow after me? Why art thou troubled O my soule, and why art thou so

disquieted

disquieted within me? Lord I know I cannot escape death, why should I feare it? my chiefest happines is behind, and I cannot have it, vnlesse I go vnto it. I could be contented to go thorow hel to heauen, O make me to go through death to heauen. My paines I confesse O Lord are great, but since I trauell to bring forth eternitie, make mee patient to endure all paines. I see my sinnes, make me now to see my Redeemer: I feare thy iudge, perswade me that his Sonne is become my intercessor. Satan would affright me, I hope thine Angels pitch their tents about me: the graue will gape on me, but in thy word I know, it was the bed of my Sauiour. What though I leaue many aliue behind me? yet they shall all follow after, til I get mine inheritance before my brethren, I must be more thankful to my father for it. Grant therefore most mercifull God, that if I liue, I may liue to sacrifice, and if I die, I may die a sacrifice: I am thy seruant, and the sonne of thine handmaiden, do with me what thou wilt. Blesse O Lord the surviuing generation, make them wise to saluation, to number their daies aright, and to applie their hearts to wisdome. And though thou kill mee, yet let mee now trust in thee. Grant this O Lord for thy Sonnes sake, in

whom

whom alone thou art well pleased, for my comforts sake, which by this meanes shall be encreased, and for the beholders sakes, who shall see mine end, that they all may say, Grant that we may die, as this our brother did, so that our ends may be like unto his, and our soules follow his. Amen. Even so come Lord Iesus, come quickly: and the Grace of our Lord Iesus Christ, the love of God the Father, and the comfort of the holy Ghost bee with mee now and for ever more. *Amen.*

Blessed are the dead that die in the Lord.
Reuelat. 14.

The eye hath not seene, the eare hath not heard, neither hath it entred into the heart of man to conceiue the good things which God hath prepared for them that loue him. 1. Corinth. 2.

We know that if this earthly house of this Tabernacle bee destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the Heauens. 2 Cor. 5. 1.

Farewell my friends, but you shal follow: for it is appointed that all must die.

A

A THANKESGIVING AFTER DELIVERANCE from any crosse or sickne.

ETernall God, almightie and most mercifull Father, the life of them that die, the health of them that are sick, and the only recouerer of them that are cast downe: I thy late sick and sorrowfull seruant, doe with bended knees, and a thankfull hart, prostrate my selfe before thee at this time; and doe thankfully acknowledge all those benefits, which from my cradle thou hast heaped vpon me till this present houre. When I was nothing, I was created by thee: when I was worse then nothing, I was redeemed by thee: when I was worthie nothing, I was sanctified by thee: and when I shall returne to nothing, I shall be glorified by thee. And though I neuer knew thee as I ought, loued thee as I should, obeyed thee as thou commandest, nor thanked thee as thou deseruest for al thy fauors, yet hast thou loaded me so with thine abundant fauours, as if I had euer done thy

will. Experience haue I had of thy goodnes many times, but neuer more then in my late and last visitation. I acknowledge O Lord that at that time, I chattred like a swallow, I mourned like a doue, I panted like an hart, and all ioy and gladnesse was parted from my soule. I looked vpon my friends, they could not relieue me; I sent to the Physitians, they could not recouer me; I vsed all meanes, no meanes would helpe me: I sought vnto thee, yea to thee alone in my trouble, and thou hast deliuered me from all my distresse. My mourning is turned into mirth, my sorrow into solace, my sicknes into health, and my death into life. O thou, that art the welspring of life, the fountaine of health, and the alone preseruer of all mankind, what shall I render vnto thee for all those mercies that I haue receiued, and for all those iudgements that I haue escaped? aske of me, and I will giue it: command me, and I will performe it: tell me, and I will do it. A thankfull heart is a sacrifice vnto thee; a gratefull mind is well pleasing vnto thee; and therefore in the sight of thy sacred Maiestie, and in the eyes of all thy people, I will take the cup of saluation, and magnifie and praise thy holy name, that thou hast dealt so fauourablie with me.

The

The pangs of death had seized vpon me, thou hast restored me from death to life; the sorrowes of the graue had taken hold vpon me, thou hast deliuered my soule from the graue. Thou didest hide the face of thy louing kindnesse from me, now the light of thy countenãce hath shined vpon me. And I who heard of late this message with Hezechiah, Set thy soule in order, for thou shalt die and not liue, do now see and feele this thy ioyfull promise, I haue added to thy life yet a number of daies. Teach me so to number these my daies aright, that I may applie mine hart vnto wisedome: and that howsoeuer I liue here for a while, yet that thou hast appointed, that I shall once die. And because this meditation ought to be the meditation of al Christians, and will teach vs to contemne this present euill world, grant me that I euer may thinke of mine end, & that exact account, which I must giue vnto thee, of euerie action I do in this flesh, whether it bee good or euill. To this purpose grant me the assistance of thy Spirit, that I may so liue hereafter before thee in this life, that I may liue with thee eternally in the life to come. Teach me O Lord thy way, and I wil walke in thy truth: knit mine heart vnto thee, that I may feare thy name: teach me to do thy

will, for thou art my God, let thy good Spirit leade me into the land of righteousnesse. Create in me a new heart, renue a right spirit within mee, and establish mee with thy free Spirit. I asked of thee life, and thou gauest it mee, I called for thy saluation, and thou heardest me.

I will praise thee, O Lord, with all mine heart, and I wil magnifie thy name for euer. For many are thy mercies towards me, and thou hast deliuered my soule from the lowest grave. If thou desiredst burnt offerings, I would giue it thee; if al that I haue, I would bestow it on thee; but a thankfull heart, an obedient life, a zealous profession, a godly conuersation, is the onely sacrifice thou delightest in: make me therefore euer better, to deny vngodlines and worldly lustes, and to liue soberly, and godly, and righteously in this world: that others seeing my godlie behauiour, may glorifie thee in the day of visitation. Make me to repent of my sinnes the causes of my sickness, to beleeue in Christ the author of my health, and to depend vpon thee the doer and giuer of all good things. And now I am whole, giue mee thy grace not to sinne againe, lest a worse thing happen vnto mee. To this end rectifie my iudgement, strengthen my memorie, purifie my

my conscience, whet on mine affections, order my will, and put on all the faculties of my soule and bodie, that I may loue thee for thy mercies vnfainedly, feare thee for thy iudgemẽts vnfeignedly, praise thee for thy fauors cõtinually, pray vnto thee for thy goodnes daily, & obey thee according to thy will, dutifully. Make me to know thee as ỹ hast reuealed thy selfe in thy Word, to acknowledge thee as thou hast opened thy selfe in thy Sonne: to thinke on thee, as the solace of my soule, to cleaue vnto thee, as the author of saluation, and to speake of thee as thou art wonderfull in all thy works. My soule praise thou the Lord, and all that is within mee praise his holy name: my soule praise thou the Lord, and forget not al his benefits, which forgiueth all thy sinnes, and healeth all thine infirmities, which redeemeth thy life from the graue, and crowneth thee with mercy and louing kindnes: which satisfieth thy mouth with good things, and renueth thy youth like the Eagles. Thou art full of compassion and mercie, slow to anger, and great kindnesse. Thou wilt not alway chide, neither keepest thou thine anger for euer. Thou hast not dealt with me according to my sins, nor rewarded me acording to mine iniquities. For as high as ỹ heauen is aboue

the earth, so great is thy mercie towards them that feare thee. As far as the East is from the West, so far thou remouest thy sinnes from me. As a Father hath compassiō on his children: so hast thou compassion on them that feare thee. Thou knowest whereof wee be made: thou remēbrest that we are but dust. I will praise thee O Lord among the people, I will sing vnto thee in the congregation of the Saints. For thy mercie is great aboue the heauens, and thy truth aboue the clouds. Let my soule liue, and it shal praise thee, and thy iudgements shall helpe me. Helpe me they shall to loue thee more zealously, to feare thee more reuerētly, and to obey thee more carefully all the daies of my life. I confesse, O Lord, that before I was afflicted, I went astray: but now I haue learned thy precepts. It is good for me that I was afflicted, for I sought vnto thee in my troubles: I was in mine health as a vntamed heiser, it was thy goodnesse to lay thy yoke vpon me, and to giue me courage to beare it patiently. Thou hast taken it from me before I looke it off, but it will come against: make me in prosperitie to thinke on aduersitie, in health to think on sicknes, in sicknes to think on death, & at al times to thinke on iudgement, that whether I wake or sleepe, eate

or drinke, or whatsoeuer I do els, I may euer heare this voice sounding in mine eares, Arise yee dead, and come vnto iudgement. I will sing vnto the Lord all my life, as long as I haue any being, I will sing praises vnto my God. O my soule praise thou the Lord. Prayse yee the Lord. Praised bee the Lord God of Israel from this time forth, and for euermore, and let all people say, *Amen.*

Are there not ten cleansed? where are the nyghthers is none returned to giue thanks but this one, and he is a Samaritan. Luk. xvii. 18.

Behold thou art now whole, sin no more, lest a worse thing happen vnto thee.

A PRAYER FOR A SICK PERson, man or woman, changing *the sexe.*

Almightie, euer-liuing, and euer-louing God, in Christ Iesus our most gracious and mercifull father: thou hast taught vs out of thine holie word, that Man, which is borne of a woman, hath but a short time to liue, and is full of

miſerie: his life is a ſhadow; his daies are vanitie; his yeeres are nothing, in comparriſon of thee, and in the end hee fadeth as a flower of the field, and neuer continueth in one ſtay. Experience we haue of the frailtie of our life, in beholding this diſeaſed and diſtreſſed ſeruant of thine, whom thou hſt caſt down vpon the bed of ſickneſſe: He was, as wee thought, of late in good health, and now we ſee him at the point of death. In him let vs behold our fraile eſtate, and truly to conſider that all fleſh is graſſe. And becauſe we are now in this houſe of mourning, let vs bee admoniſhed of our later end, and behold what afterward ſhall become of vs. Graunt vs truly to mourne with them that mourne, and to weepe with them that weepe. Alſo grant vnto vs all the forgiuenes of our ſins, the aſſiſtance of thy Spirit, aſſurance to bee heard, and a fellow feeling of our brothers miſeries; that wee may the better call vpon thy name, and pray to thee for him, who ſtandeth in need to be prayed for.

Thou art, O Lord, the conduit of teares, bee a God of comfort and conſolation vnto him: thou art the forgiuer of all our ſinnes, blot all his ſinnes out of thy remembrance: thou art the Phyſitian to cure all ſores, looke fauourably vpon him in this ſickneſs

sinnes of his. And as thou art the God of patience, mitigate his paines: of hope, assure his heart: of mercie, confirme his faith: of iustice, looke vpon thy Sonne: and as thou art the resurrection and the life, be vnto him both life and resurrection.

It is true, O Lord, that he hath deserued a farre greater punishment, and that thou shouldest scourge him with all thy rods: hee feeleth his sinne, he feareth thy iustice, he is affrighted at death, hee trembleth at thy iudgements, and vnlesse thy law were his delight, he should haue perished in this his trouble. He appealeth from thy iustice vnto thy mercie, and in consideration of thine abundant goodnesse, doth say vnto thee in the bitternes of his soule; Lord be mercifull vnto me a sinner. Haue mercie vpon him, O Lord, haue mercie vpon him: and, according to the multitude of thy mercies doe away all his offences. Grant him thy grace, to beare willingly this crosse, the crosse of sicknes, to drinke heartily of this cup, the cup of affliction, to endure patiently this yoke, the yoke of tribulation, and to suffer meekly this rodde, the rod of correction. Naked hee came out of his mothers wombe, and naked shall he returne againe: O Let him now say with thy seruant Iob; The Lord hath giuen,

and

and the Lord hath taken away, bleſſed be the name of the Lord. Yee hath receiued good things of thee, make him to receiue euill alſo: and as heretofore hee reioyced in his health, ſo teach him now to reioyce in ſickneſs: and as he was not aſhamed to liue, ſo let him not be afraid to die, becauſe his life is hid with Chriſt in heauen.

Teach him, O Lord, by thy holy Spirit, that hee cannot ſuffer more for thee, than Chriſt his Sauiour ſuffered for him: and though thou haſt now powred into the wounds of his corruption, the ſharpe wine of grieuous tribulation, yet after the example of the good Samaritan, inſtill alſo the ſuppling oile of comfort; whereby hee may bee able to endure theſe troubles, which otherwiſe would be intollerable vnto him. As his paine encreaſeth, ſo increaſe his patience: and as it decreaſeth, encreaſe his thankfulnes. Turne this viſitation to the good of his ſoule: lay no more vpon him than hee is able to beare: and as hee feeleth thy iuſtice, in ſuffering for his ſinnes; ſo let him feele thy mercie, in correcting him for them: and as thou now trieſt whether he will loue thee or no, ſo make him now moſt to loue thee, when thou correcteſt him as thy ſonne; Let his heart be glad, his tongue re-

ioyce,

ger, and his flesh also rest in hope, because thou wilt not suffer his soule in the grave, nor his flesh (through thine Holy one) to see corruption.

Remember not Lord his, or our iniquities, spare him good Lord, spare thy servant whom Christ hath redeemed with his most precious blood, and bee not angrie with us for ever. Lord saue thy seruant, which putteth his trust in thee: send him helpe from thy holy place, and euermore mightily defend him: let the enemie haue none aduantage against him: nor the wicked approch neere vnto him: be vnto him a strong tower against the face of his enemie: O Lord heare our prayers, and let our crie come vnto thee. Wee crie and call vnto thee alone for him: visite him, as thou diddest visite Peters wiues mother: comfort him, as thou diddest comfort the sick of the palsie, & cheere him, as thou diddest cheere that godly man Simeon, that hee now, seeing his Sauiour in heauen, may ioyfully say: Lord now lettest thou thy seruant depart in peace, for mine eyes haue seene thy saluation. In the meane time strengthē him against all temptations: defend him against all assaults: releeue him in all his weaknes: and deliuer him from all his feares.

O Lord Ieſu Chriſt, who for his and our ſakes, cameſt into the world, obeyedſt the law, ſufferedſt reproch, baredſt our ſinnes, and gaueſt ouer for vs thy precious life to death; looke thou vpon this thy patient: let thy blood waſh away the ſpots of his ſinnes, let thy righteouſnes couer his vnrighteouſnes: and let thy ſatisfaction bee his merit.

O holie Ghoſt the comforter of all that want comfort, ſend downe thy grace into the heart of thy ſeruant, call to his minde, whatſoeuer conſolation he hath before learned out of thy word; eſpecially that by Chriſt hee ſhall inherit heauen: giue him now ſuch a portion of thy grace, that hee neither wauer in his faith, nor ſtagger in his hope, nor faint in his patience, nor coole in his loue, nor ſorrow at his diſſolution, nor looke backe to the world, nor be ouer much caſt downe with the dread of death.

Graunt that when death ſhall haue cloſed vp the eyes of his body, the eyes of his ſoule may bee fixed vpon thee: that when his ſpeech ſhall bee taken from him, then his heart may crie vnto thee, and ſay; Come Lord Ieſu, come quickly. Heare vs good Lord, praying for him; heare him praying for himſelfe; and heare vs all for Chriſt Ieſus his ſake,

like, in whom alone thou art well pleased, and in whose name, and in whose words wee conclude our vnperfect prayers, saying, Our Father, &c.

LOrd blesse vs and keepe vs, Lord make the light of thy countenance shine vpon vs, and grant vs thy peace. O God the Father, looke vpon thy sonne; O God the Son, looke vpon thy seruant; O God the holie Ghost, enter into thy temple: O holie Father, O righteous Sonne, O comforting holie Ghost, O blessed and glorious Trinitie, one in essence, three in person, be with this thy seruant; comfort him with that comfort which we would desire in the like visitation: let thine Angels pitch their tents about him: let his last houre bee his best houre: make his life victorious, his death pretious, and his and our resurrection glorious, through Iesus Christ our Lord. Amen. Lord Iesu be with his spirit. Amen. Amen.

A THANKESGIVING FOR THE FAITHFVL departure of one after he or she is dead, changing as before.

O Lord God, the onely health of them that liue, and the aliue life of them that die: according to thy commandement we called vpon thee, and in desire of thy goodnesse we cried vnto thee, that thou wouldst be gracious vnto this seruant of thine, whose body lieth dead before our eyes. We asked his life, thou gauest it not; because thou sawest what was best for him: we desired his patience to endure this crosse; thou heardest our prayers, and hast not denied vs the request of our lips, because that alone was fittest in him.

He died not as a foole dieth, neither was his dissolution bitter vnto him. He is now, O Lord, a tree, planted in thine orchard: a stone, setled in thy building: a Priest, sacrificing at thine altar: a starre, fixed in thy heauen: and an heire, reigning in thy kingdom.

If

We had died like Absolom, we might haue taken vpon vs Dauids lamentation: or like Saul, we might haue taken vpon vs Samuels lamentation: or as the malefactor on the left hand of Christ, wee might haue lamented and mourned for him, as doubting that he died not the death of the righteous. But precious in thy sight was this death of his: and comfortable in our sight was this departure of his. Hee like a Lion triumphed ouer death, and like a Lambe resigned vp his life: he knew that this Redeemer liued, and that Blessed are the dead that die in the Lord. His faith was in thy promises, his hope was in thy mercies, his loue was on thy ioyes, his zeale was on thy glorie, and his desire was to be in heauen.

For this thy fauour towards our Christian brother, wee yeeld vnto thy Maiestie all possible thankes, and that thou taking him out of this vale of miserie, hast, by thine Angels, carried his soule to the throne of thy glorie. Wee are, O Lord, we confesse, full of sorrow, in that we haue lost the comfort of his presence, and we could haue been contented to haue enioyed him longer, if it might haue stood with the good pleasure of thy will. But we need not to mourne as men without hope: because we are perswaded he is dieu

in thy fauour; that as his soule is partaker of eternall glorie, so in that great day of resurrection, and generall iudgement, this body of his which shall returne to dust, must be raised vp againe to liue for euer, and then be made like the glorious bodie of Christ Iesus in heauen. He O Lord is gone before vs, and we must one day follow after him.

O how can we render vnto thee sufficient thankes, for thy great fauour to vs Christian people, aboue all the nations of the earth, whom when thou callest out of this wretched life, thou vouchsafest to place vs with thine Angels, in thy kingdome! In the sight of the vnwise they appeare to die: but in the eyes of the godly, they are translated from death to life. They are arayed with white, haue crownes on their heads, and Palmes in their hands: they shall not die, but liue, and beholde thy goodnesse in the land of the liuing. They serue thee at thy table, eate in thy kingdome, sing of thy praises, are freed from all miseries, & they follow the Lambe whither soeuer hee goeth: and enioy such pleasures, as the eye hath not seene, because they are not visible, yet the heart doth beleeue, because they are most comfortable.

We beseech thee, O Lord, that since we must for a while go on in our pilgrimage, [illegible] may

may euer haue our eyes bent towards our countrie: raise vs out of the graue of sinne, & giue in vs the life of righteousnes: estrange vs from the loue of this world: possesse vs with a loue of heauen: take from our feete the fetters of pleasure, that we may runne as fast to heauen, as the wicked doe to hell: take from our backes the burden of worldlinesse, that wee may looke as stedfastly vpon things that are aboue, as worldlings do vpon things that are below. Guide vs euer so by the direction of thy Spirit, that both in sickenes and in health, in prosperitie and aduersitie, in life and at death, wee may so behaue our selues in this present world, that, whensoeuer it shall please thee to call vs hence, we may by faith in thy promises, and hope of thy mercies, commend our bodies and soules into thy mercifull hands.

In the meane time hasten the comming of thy Sonne: shorten these daies of sinne: confound the enemies of saluation: dissolue in euery one of vs the cursed workes of Satan: sanctifie thy name: aduance thy kingdome: accomplish thy will: giue vs our daily bread: forgiue vs all our sinnes: giue vs not ouer into any temptation: but deliuer vs from all euill, both of sinne in this life, & of punishment in the life to come; so

that we with this our mother, and all other departed in the faith of Christ, may haue our perfect consummation and blisse in the eternall and euerlasting kingdom, through Iesus Christ our Lord, to whom with thee our Father, and the holie Ghost our Sanctifier, our sanctifier in this life, and our glorifier in the life to come, bee all praise, power, Maiestie, might and dominion, ascribed of vs and thy whole Church,
from this time foorth
and for euermore.
Amen.

A

A PRAYER FOR A woman in trauaile.

O Lord, our Lord, Creator of all things, preſeruer of all mankind, comforter of all thine afflicted, and the only deliuererof ſuch as are in danger, we the children of Eua by our inborne tranſgreſſion, yet the daughters of Sarah by ſanctification of thy Spirit, do ſeeke and ſue vnto thee for a bleſſing at this time. We are, O Lord, aſſembled for the comfort of this woman, whotrauaileth in paine, to be deliuered of a child; her ſinne is great, her danger is not ſmall, her paines will be grieuous, and the houre of life is now at hand. If wee were Heathens, we would call vpon Iuno: if Idolaters, wee would call vpon the Virgin Marie: but ſeeing thou haſt vouchſafed vs to become true Chriſtians, we call vpon thee alone to helpe her. We therefore beſeech thee O Lord our God, to be good and gratious vnto this ſeruant of thine, and howſoeuer though the trãſgreſſion of our firſt mother, ſhe cãnot be deliuered but with great paine,

(for thou hast laid this curse vpon vs sinfull women, that in much sorrow shall we bring forth children) yet since thou hast giuen her faith in thy Son; mitigate we entreate thee this sorrow of hers: assure her of the forgiuenesse of her sinnes: strengthen her with the comfort of thy Spirit: confirme her in the faith of her Sauiour, and blesse all good meanes heere present for her comfort.

Lay no more vpon her then she is able to beare: make haste to deliuer her out of her paines; and teach vs all that are about her, to auoid at this time effeminate speeches, wanton behauiour, and vnseasonable mirth, which often doth accõpany such meetings as this. Blesse vs in our comforts to her soule, and labour for her deliuerance: blesse the worke of the Midwife, whose helpe she must vse for her better deliuerãce: & though she be now in great paine, blesse her, O Lord, in such a sort, þ anon she may forget her paine, because a child is borne into the world. Yea & we pray vnto thee for this child in her womb; thou hast enrolled it in thy booke, thou hast made it in thy frame, the bones thereof are not hid from thee, all the members of it are written in thy volume. Thou diddest visite it at the time of life, visite it now at the houre of life.

Giue

Giue vnto this woman thy handmaid, neither a monstrous, a maimed, or a dead birth: but as thou hast blessed the conception of this infant, so let thy blessing be vpon it, that eftsoone it may be brought with perfection into the world.

Thou hast appointed marriage for this purpose, thou hast promised a blessing to thine owne ordinance, thou hast performed thy promise to many in this case, and according to thy commandement, we entreate a like performance of thy promise at this time. Heare vs O Lord, for Christ Iesus his sake. Visite thy seruant, as thou diddest Sarah, comfort her, as thou diddest Rebeccah, cheere her, as thou diddest Leah, and if it be thy good pleasure, make her quickly a ioyfull mother of a child. Let her say, O Lord helpe me, and deliuer me right soone: and let vs say, bee vnto her a present helpe in this needfull time of trouble. O Lord heare our prayers, and let our crie come vnto thee, and that for Christ Iesus his sake, in whose name we cal vpon thee, saying, Our Father which art &c.

A THANKESGIVING after her deliuerance.

MOst gracious God, and in Iesus Christ our most patient, pitifull, and powerfull Father, as thou hast commanded vs to call vpon thee in troubles, and hast promised to heare vs, and deliuer vs in our troubles: so thou hast enioyned vs in thy holy word, that after our deliuerãce out of any of our troubles, wee should bee thankfull vnto thee for the same. We therefore, sinners by nature, but thy children by grace, do cheerefully acknowledge thy gentlenesse to vs, and thy speciall fauour to this woman thy seruant. Wee called vpon thee, and thou heardest vs: we sued vnto thee, and thine eares were opened to grant our requests. We asked thy fauour to thine handmaiden, thou gauest it: wee begged a blessing for this child, thou hast blessed it: and now thou hast made her a ioyfull mother.

Her soule may magnifie thy name, and her spirit may reioyce in God her Sauiour. Thou hast giuen her her hearts desire, and hast

hast not denied her the request of her lippes. Thou hast taken away her reproch, and thou hast blessed the vndefiled bed. Thou hast giuen her, & her husband this pledge of loue, and thou hast made her an instrument to encrease thy kingdome. Glorie be to thee in the highest heauens, in earth prayse, and let all generations call thee blessed. Wee blesse thee, wee prayse thee, wee adore thee, wee giue thankes vnto thee, O Lord God, for this blessing of thine, and desire to praise thee for euer and euer.

Continue thy goodnesse to this thy seruant, giue her strength to recouer her weaknesse, ioy to forget her late sorrow, and thankfulnesse that such a child is come out of her loynes, as one day shall inherit the kingdome of heauen. And as we do priuately praise thee in this familie, so will wee doe the like in the publique congregation, Blesse this yong infant with thy blessing from aboue, Baptise it with water, and the holie Ghost, endue it with all heauenly graces, defend it against all dangers, prouide for it in this mortall life, and crowne it in the end with life euerlasting. Make the father to delite in the loue of his wife, let her breasts satisfie him, and let him keepe to her continually. Make her a fruitfull vine round about

his house, and her children like to olive plants round about his table.

Lord thou mightest haue dealt with this woman, as heretofore thou hast dealt with many in thy wrath. She might either haue brought forth the winde, or been deliuered of a deformed or dead birth: shee might either haue died in trauaile her selfe, or continued longer in those grieuous paines. But thou hast looked vpon her with the eyes of cõpassion, and hast giuen this blessing to the fruit of her wombe. Continue thy fauour to her, and hers: and let thy blessing bee vpon all thy children, from this time forth, and for euermore. Heare vs O Lord, for Christ Iesus his sake, in whose name, and in whose words, we further call vpon thee, and thanke thee, saying, Our Father, &c.

A PRAYER BEFORE THE receiuing of the *Communion*.

MOst gratious Father, thou hast called me now to thine holie Table, thou hast set out a part of consecrated bread and wine for me. I acknowledge mine ignorance, that I must bee instructed by so many meanes: and I acknowledge thy goodnes, that thou vouchsafest to teach me by so many meanes. I do heare thy word, and then is thy Sonne offered to mine eare: I receiue this Sacrament, and now he is offered vnto mine eye. In the testimonie of these two witnesses this truth is established in mine heart, that my Sauiour suffered death for my sinnes.

As it pleaseth thee thus to offer mee thy fauour, so giue me grace to accept this fauour.

Am I thus inuited to this blessed banket? Giue mee grace to put on my wedding garment, that the Bridegrome of this feast neuer say vnto me; Friend how camest thou hither, not hauing on thy wedding garment?

Hast

Hast thou now commanded me to examine my selfe: let mee now trie and examine mine heart, and looke how I stand in thy sight: The Iewes would not eate with vnwashen hands, dare I eate with an vnwashen heart: they would not drinke but their vessels must bee purified, and dare I now drinke and my soule not purified: Before the passeouer they sanctified themselues, and before this sacrament shall not I now sanctifie my selfe: I desire to doe it, Lord helpe my desire: lest eating and drinking vnworthily, I eate and drinke mine owne damnation. I therefore being now readie to come to thy Table, doe acknowledge and confesse mine owne vnworthinesse; I haue sinned against thee many waies, and that since I last receiued this Sacrament: I haue not knowne thee in thy word, beheld thee in thy workes, apprehended thee in thy Sonne, serued thee in the spirit, applied thee by faith, feared thee in thy iustice, nor admired thee as I ought for thy great mercies. I haue not frequented thine house, heard thy word, laid it vp in mine heart, nor practised it in my life as I should. I, euen I, by the lusts of mine eyes, the lusts of my flesh, and the pride of life, haue dishonoured thy great and glorious name. And when thou hast forgiuen me ten

thousand

thousand talents, I would not forgiue my brother an hundred pence.

What shall I say vnto my selfe? I haue sinned: I will doe so no more. I haue sinned, Lord forgiue me all my sins: and grant that in the whole course of my life hereafter, I may liue to the honour of thy great name.

Giue vnto me now a broken heart, a contrite spirit, a sorrowfull soule, and a minde hungring and thirsting after Christ, and his righteousnesse. Giue me now grace to know thee the only true God, the Creator and preseruer of mankinde. Giue me grace now to feele the burden of my sinnes, and that I am eased of them by the blood of Christ Iesus.

I doe beleeue in him, helpe my vnbeleefe. I am sorrie for my sins, make me to be heartily and vnfainedly sorrowfull. I promise now to liue neerer to thee then euer I haue done, giue me power to performe my promise. I forgiue all that haue wronged me, euen as thou for Christs sake hast forgiuen me. Let this forgiuenes of mine be without dissimulation.

And because I am now to taste of bread and wine, make me to consider the vse of the. I know O Lord that this sacramental bread is not the body of thy Son: this sacramental wine is not the blood of thy Sonne; but this

I know out of thy holy word, that they are seales of his bodie and blood.

Teach mee therefore now, most gracious God, that I, seeing bread and wine on the table, may behold Christ vpon the crosse; and obseruing the bread broken to mee, may consider of Christs bodie crucified for mee: and looking vpon the wine powred out of the vessell, may thinke how Christs blood was powred out for my sinnes. And as I receiue this bread and wine into my stomach, for bodily sustenance: so cause mee to feede on the body and blood of our Sauiour Christ, that it may be nourishment for my soule.

Grant, O Lord, that I may so now come to thy holy table, that hereafter I may be partaker of thy heauenly Table, through Christ my Lord, and only Sauiour. Amen.

Our Father which art, &c.

A THANKSGIVING AFTER the Communion.

ALL glorie, honour and praise be giuen to thee most glorious God, for all thy mercies bestowed vpon mee: for mine election in thy loue, my redemption by thy Son, my sanctification by thy Spirit in this life, and hope

hope of glorification in the life to come. I thank thee for thy word, in which I heare of thy goodneſſe: and I thanke thee for this ſacrament, in which I behold thy fauour.

I haue now been partaker of bread and wine: Lord make mee partaker of Chriſts bodie and blood. Thoſe they will turne to the nourishment of my bodie: let theſe turne to the nourishment of my ſoule. By thoſe I feele ſome refreshing for a while, by theſe let mee feele refreshing for euer. O let not Chriſts blood be ſhed in vaine for me, but by it cleanſe me from all my ſinnes.

I haue now caſt by all the poyſon of impietie: ſuffer me not hereafter to licke it vp againe. I haue now diſgorged my ſelfe of reuenge: let me neuer returne to my vomit againe. I am now waſhed from all my pollution: make me to remember that it is the part of a ſwine to wallow againe in mud or mire. I haue promiſed now to liue better than before: make the latter part of my life better than the former.

I am a liuing ſtone in thy building, knit me faſt to the corner ſtone. I am a branch of thy vine, let mee faſt in that roote. I am a member of Chriſts bodie, keepe me that I neuer be cut off. I haue renued this day my couenāt with thee, grant that I may keep it

to my liues end. I haue this day been put in mind of the benefit by Christs death: let me euery day think often of his death, þ therby I may learne to die vnto sin. And grant þ euer hereafter I may so walk before thee, that all such as know þ I haue bin at thy table, may see that I am become a new creature.

As for the rest of this day, in which thou hast thus shewed thy self vnto me, grant that I may spend the same, not in surfetting and drunkennes, not in chambring and wantonnes, not in sporting & idlenes; but in hearing of thy word, calling on thy name, meditation of thy mercies, and in holy conference about heauenly things. Vnto thee O Father my Creator and preseruer, vnto thee O Christ my Redéemer and Iustifier, vnto thée O Holy Ghost my Sanctifier, and Instructor, be ascribed of mee and thy whole Church, all praise and power, might and Maiestie, glorie and dominion, both now whilest we doe liue, and for euer whilest we shal liue. Amen. Our Father which art, &c.

NOw the very God of peace sanctifie me throughout: and, I pray God, that my whole spirit, and soule, & bodie may be kept blameless vnto the comming of our Lord and Sauiour Iesus Christ. Amen, Amen.

A

A THANKES GIVING FOR OVR LATE DELIVERance from that vnnaturall conſpiracie againſt our King and State.

ALmightie Lord God, Father of our Lord Jeſus Chriſt, and in him our moſt gracious and mercifull Father, many are thy mercies towards vs: and that our ſoules know right well. And as we cannot be ignorant of them, vnleſſe wee bee ſenſeleſſe: ſo, we may not be forgetfull, vnleſſe we be thankleſſe. By thee our lot is fallen vnto a good ſoile; and by thee wee haue a goodly inheritance; by thee are our bodies deliuered from ſickneſſe, and by thee are our ſoules deliuered from ſin; by thee our names are not a reproch vnto our enemies; and by thee our eſtates are not a pray vnto the Idolatrous. Thou, euen thou haſt done great things in our land, and thy right hand amongſt vs hath brought mightie things to paſſe. What is it, O Lord, that thou haſt not done

done vnto this vine of thine English Israel? and what couldest thou doe more for it then thou hast? Thou hast planted it by thy hand, placed it in thy vineyard, hedged it by thy prouidence, garded it by thine Angels, watred it by thy Spirit, pruned it by thy rods, supported it by thy power, committed it to thy husbandmen, beautified it by thy mercies, and fructified it by thine abundance, not of sowre, but sweete grapes. The wilde Boare of the woods can neuer roote it vp; the beasts of the forrest shall neuer deuour it. Lord continue still to visit this vine, which without thy visitation, must be fruitlesse and strengthlesse. Thou hast cast out the heathen, and planted vs in: thou hast subdued our enemies, & made vs the mirror of the whole world: Thou hast giuen vs thy Sonne to be our Sauiour; thy word, to bee our instructor; thy Spirit, to be our sanctifier; thy Preachers to be our monitors, thy Sacraments to bee our seales, and Kings to be our nursing Fathers, and Queenes to be our nursing Mothers. When our enemies came against vs, thou subduedst them; when our light was extinguished, thou diddest set vp a greater; when the Plague was amongst vs, thou calmedst it; and when our Country was to be betrayed, thou wast our deliuerer.

1588. Q. Elizabeth.

K. Iames. 1603.

What

What shall we render vnto thee for all these fauours? or what can we render for all these mercies? O our soules, praise the Lord: and all that is within vs, praise his holie Name. O our soules praise the Lord; and let vs neuer forget his benefits. We, Lord, had been blowen vp with the powder of rebellion, had not the power of thy prouidence watched ouer vs. Wee therefore, our Princes, Nobles, Clergie, Commons, our Wiues, Children, Seruants and all, are heere before thy Maiestie this day, and now render vnto thee (for more wee cannot, and more thou desirest not) the sacrifice of praise, the calues of our lips, for this wonderfull deliuerance, shewed vnto our gracious King and Countrey. Lord teach vs thereby to bee thankfull vnto thee, obedient to our Gouernours, frequent in prayer, feruent in the spirit, and zealous in good workes, lest a worse thing bereafter happen vnto vs. Make vs to detest Poperie, the poyson of Authoritie, Iesuits, the bellowes of sedition, Papists, the plotters of rebellion, and to thinke better of our Christian Brethren, and this, not new, but most ancient Religion of ours, by which we are taught Pietie to God, Loyaltie to Gouernours, Peace to the Church, reuerence of superioritie,

charitie to our inferiours, amitie to our equals, loue to our enemies, patience in tribulation, thankfulnes in prosperitie, faithfulnesse in our calling, and honestie to all. And seeing of late thou hast deliuered our backes from whipping, our libertie from seruing, our soules from dying, our countrey from consuming, and our King and State from a sudden blowing vp; Lord, we pray thee, that the meditation of this mercie may neuer depart out of our minds, but that we may be thankfull vnto thee, for mercies receiued, and fearefull of thee, for iudgements escaped. Teach vs to pray vnto thee alone, who canst heare and grant our requests, to keepe our Countrey from inuasion, our Church from dissension, our houses from infection, our State from alteration, and people from the cruell mercies of the Italian Popedom, whose faith is fancie, whose force is fraud, whose trust is treason, whose obedience is hypocrisie, whose lawes are traditions, whose pardoners are Priests, whose sauiour is the Pope, whose god is an idol, whose seruice is ceremonies, whose glorie is their shame, and whose end is damnation, except they repent. Let the Sunne of the Gospel be neuer eclipsed, the light of thine Israel neuer be extinguished, the hope of our happinesse

pinelle neuer be subuerted, nor the branches of our vine euer cut off. Thus we thy people, and sheepe of thy pasture, shall haue iust occasion to prayse thy great Name, in the face of thy Congregation, from this time forth for euermore. Lord keepe in our King the spirit of Maiestie, in our Queene the spirit of Chastitie, in our Prince the spirit of Pietie, in our Nobles the spirit of loyaltie, in our Counsellers the spirit of Prudentie, in our Clergie the spirit of Vigilancie, and in vs all, the spirit of Fidelitie. And as for such as wish euill to this Sion of ours, the Honor of thy Name, the Palace of thy pleasure, the Place of thy protection, & the wonder of the world, if they belong to thee, giue them hearts to repent, and to returne to vs: if not, or euer their pots be hot with thornes, let indignation vexe them, as a thing that is rawe. Euen so let all thine enemies perish, O Lord. And, vnlesse their Children be better then the Parents, as the Prophet prayeth, deliuer them vp to famine, let them drop by the edge of the sword, let their wiues bee robbed of their children, and be widowes, and let their husbands be put to death: let their confederate young men bee slaine by the sword, let them be ouerthrowne in the day of thine anger, and let none be left to make

lamentation for them, and to say, O my brother, O my sister. Lord roote all Cananites out of this land of the liuing, that such as feare thee may dwell safely. Blessed be the Lord God of our saluation, for euer and euer, and let all the people say Amen

Amen.

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1. *Sam.* 12. 24, 25.

Now therefore feare yee the Lord, and serue him in the truth with all your hearts, and consider how great things hee hath done for you.

But if you doe wickedly, yee shall perish, both yee and your King.

GRACES.

GRACES.

He that eateth and drinketh,
and letteth Grace paſſe;
Sitteth downe like an Oxe,
and riſeth like an Aſſe.

Grace before meate.

WE acknowledge and confeſſe this fauour of thine, eternall God and gracious Father, that it pleaſeth thy Maieſtie to giue vnto vs ſo many opportunities to meet together: we beſeech thee to bleſſe vs, and our meeting at this time, and all thy good creatures prouided for vs; and grant that we may vſe them ſoberly, as in thy preſence, and receiue them thankfully, as from thine hand, to the glorie of thy Name, the good of our bodies, and the future ſaluation of our ſoules, through Chriſt our Lord, and alone bleſſed Sauiour. Amen.

Grace before meate.

ALmightie Lord God, & our mercifull Father, we beſeech thy Maieſtie to be

good vnto vs, in the pardon and forgiuenesse of our sinne past; and by the assistance of thy good and holy Spirit, to preuent all them that are to come: to watch ouer vs as thou hast done by thy speciall prouidence: to direct vs continually by thy holy word: to blesse vs in the vse of all thy good creatures, that now wee shall receiue from thy bountifull hand, giuing strength to them to nourish vs, and giuing hearts vnto vs, to be thankfull vnto thee for the same. And grant, that whether we eate or drinke, or whatsoeuer we do else, we may do all to the glorie of thy most holie Name, through Christ thy Sonne, our only Sauiour. Amen.

Grace after meate.

WE beseech thy Maiestie, eternall God and gracious Father, to make vs truly and vnfainedly thankfull vnto thee, for all those mercies that we haue receiued, and for all those iudgements that wee haue escaped, both temporall, concerning this life, and eternal concerning that life to come: for thy gracious prouidence this day past, for our comfortable, and peaceable, and cheerefull meeting together in thy feare at this time, and for all thy good creatures bestowed vpon vs, for the comforting & refreshing

of

of these feeble and weake bodies of ours. Now wee humblie intreate thee, that as thou hast fed them with that food, which is conuenient and necessarie for the same, so it would please thee to feede our soules with that food which perisheth not, but endureth to eternall and euerlasting saluation; so as we may seek so to passe through these things temporall, that finally we lose not things eternall.

Blesse with vs thine vniuersall Church, our Kings & Queenes Maiestie, the Prince, and their Realmes: O Lord continue thy truth and peace amongst vs, with the pardon and forgiuenes of all our sinnes, this day, at this time, and heretofore committed against thee, through Christ our Lord and blessed Sauiour. Amen.

Another after meate.

O Lord of eternall glorie, who hast elected vs in the loue of a Father, redeemed vs by the obedience of thy Sonne, sanctified vs by the operation of thy Spirit, preserued vs hitherto by thy gracious prouidence, instructed vs many times by thy good and holy word, and now at this present and often heretofore, most graciously and bountifully refreshed and comforted vs with thy

thy good creatures, and with thy mutuall fo-
cietie and comfort one of another, and hast
beſtowed many other good bleſſings and be-
nefits vpon vs, as health of bodie, peace of
conſcience, and abundance of thy good crea-
tures, which thou haſt denied to many of thy
ſeruants and deare children, which deſerue
the ſame, as well as our ſelues: thy Ma-
ieſties Name be bleſſed and praiſed of
vs and thy whole Church both
now and for euermore.
Amen.

FINIS.